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WORLD DOMINION

and

THE WORLD TO-DAY

ATLANTIC CHARTER'S OMISSION

THE BALKANS

THE INDIAN DILEMMA

BRAVE STAND IN NORWAY

CENTRAL ASIAN FRONTIER LANDS

DEATH BEGETS A FAMILY!

CHALLENGE OF THE HOUR

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"He shall speak peace unto the nations; and His dominion shall be from sea to sea."—Zechariah 9:10

World Dominion and The World To-day

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WORLD DOMINION

and

The World To-day

An International Review of Christian Progress

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¶ *The Atlantic Charter does not guarantee freedom of speech or of worship.*

Atlantic Charter's Omission

Alexander McLeish

IN view of a widespread misconception as to the relation to the Atlantic Charter of the four freedoms enunciated by President Roosevelt, it is of the first importance to be quite clear as to what, if any, that relation is.

The four freedoms were first stated by President Roosevelt in a speech to Congress (6th January, 1941), and were as follows :

> " *In future days,* which we seek to secure, we look forward to a world founded upon four essential human freedoms.
>
> " *The first* is *freedom* of speech and expression—everywhere in the *world.*
>
> " *The second* is *freedom* of *every* person to worship God in his own way . . .—everywhere in the *world.*
>
> " *The third* is *freedom* from want . . . everywhere in the *world.*
>
> " *The fourth* is *freedom* from fear . . . anywhere in the *world.*"

Six months later, on 14th August, 1941, the joint declaration of the President of the United States of America and the Prime Minister, Mr. Churchill, *made known* certain *common principles* in the national policies of their respective countries on which they *base their hopes for a better future for the world.*

This declaration consisted of eight points of a strictly political and economic character, which have come to be called the " Atlantic Charter." The only reference to freedom is in the sixth :

> " Sixth, after the final destruction of Nazi tyranny, they *hope* to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which *will afford assurance* that all men in *all* lands *may* live out their lives in *freedom from fear and want.*"

No reference is made to the more fundamental freedoms of speech and worship, nor are any of the four freedoms, previously pronounced essential, made *the basis* of " the Atlantic Charter." The two referred to are merely appended as a corollary to a *hope* connected with a desirable peace.

It would thus appear that we have been too optimistic and have read into the Atlantic declaration

the *four freedoms* of Mr. Roosevelt's speech of six months earlier. In many quarters since, reference has been made to "the four freedoms of the Atlantic Charter" without any justification in fact.

AT first, some commentators thought that, while "freedom of worship" was not explicitly mentioned, it was implicit in the character of the declaration. Closer examination of its essentially materialistic tone does not, however, support that hope.

Without the basis of freedom of speech and religious liberty, it would seem more than doubtful if the political and material hopes of the declaration can ever be achieved. Many would deny emphatically that possibility.

Pleas for the recognition of religious liberty in peace treaties cannot, therefore, be based on anything contained in the "Atlantic Charter," and if reference has to be made to the hope of religious liberty, it would require to be to the Congress speech of 6th January, 1941—a purely domestic occasion—expressing a hope binding on no other nation, not even on the United States.

Even this statement: "Freedom of every person to worship God in his own way—everywhere in the world," does not go very far in the direction of religious liberty rightly understood.* It might mean simply the maintenance of the *status quo*, and could be interpreted on behalf of a community (say Islam) as safeguarding the *rights* of its followers by denying all propaganda on the part of others as a breach of this freedom. Only in a very qualified sense can it be called a statement of religious liberty.

WHERE, then, do we stand in this matter of religious liberty?

1. It is not referred to at all in the Atlantic Charter which has been endorsed by twenty-eight nations.

2. The reference in President Roosevelt's speech concerns one point of religious liberty only, and may merely mean the maintenance of the *status quo*.

3. So far we have no authoritative pronouncement on which to base any plea for liberty of witness and conscience in religious matters in the forthcoming peace treaties.

*Religious liberty includes freedom of conscience, freedom of witness, freedom of worship, freedom of mission, freedom of the religious press, including printing and circulation of the Bible, and freedom to provide (or secure) religious education of children.

WANTED: A DECLARATION OF INTERDEPENDENCE

The Atlantic Charter, for all its fine intentions, is an anachronistic document. It promises to divide the world into more, and yet more, nations, each of them absolutely independent of the others, unlimited in its sovereign right to do mischief. It accepts the right of any country to be as undemocratic and totalitarian as it pleases, a law unto itself. It fails to recognize, and to implement, larger sovereignties that transcend national sovereignties, human rights that take precedence over national rights.

Emery Reves in *World Review*.

¶ *Mrs. Paul Harrison describes her experiences (among Arab desert-dwellers) on a tour with her husband, Dr. Paul Harrison.*

Desert Diary

Anna Monteith Harrison

THE more I think about Riadh the more it baffles me. The life of this city, isolated as it is by an ocean of barren sand, seems so precarious. Except for a few gardens kept for the pleasure of the rich, the place raises nothing. Its water comes from unbelievably deep wells, pulled by the slow labour of camels. Yet thousands of hungry Bedouin gravitate to this city every year. The edge of the city is flanked with their ragged black tents. I drive through them as I go to the palace. I saw a group of them the other day at the watering place of the camels, gathering fuel and hair wash. One young Bedouin took down his locks and washed them on the spot. The King feels his responsibility for these people. Thousands of bags of rice are imported just for their needs. They respond with a devotion that is beautiful to see. The fact that this desert city is still the King's home is proof that at heart he is still what he likes to be called, a Bedouin.

Everything here seems to have some connection with the government—and the King is the government. Everyone seems to be a steward of the King. There is, apparently, no such thing as an independent business in the city. It is also still religious. At the set hours for prayer, the gates of the city are closed. Men go through the streets to tap delinquents on the shoulders and see them headed for the mosque. And yet certain great cracks have begun to show in the wall of Wahabi Islam. Tobacco is smoked secretly, if not openly. I was told that one bold Hejazi even tried to sell it in his shop. It was confiscated by the police, who undoubtedly took it home to enjoy themselves.

Is it not strange that, in the providence of God, an American Oil Company is really the answer to the economic future of the Arabian peninsula ! As it has discovered earthly riches for this desert people, may we, too, provide them with those heavenly riches which they so truly need.

Our trip back from Riadh has had the virtue of being humorous in retrospect. Our vigorous efforts to get away at dawn resulted simply in doing without breakfast and then sitting in our cars till noon waiting for petrol. That, it seemed, was kept locked and no one knew where the key was so early in the morning. Our companions who had watched our strenuous haste with unconcealed bewilderment now relaxed in horizontal comfort in the sun, bracing themselves up at intervals to indulge in brief bits of gossip. Our delay was accepted unquestionably as a dispensation of Providence.

When we did make a start, secure and comfortable in the addition of a third car to our caravan, the old familiar wheezing of our sedan made it evident that her disease, at least, had not been cured in Riadh. Before we were out of the city she had coughed herself to a standstill. This and other infirmities assailed her during the trip, and at each stop,

Abdulla, our driver, lighting a fresh cigarette, would get out and lift up the hood and remove some part of the engine. This he would take to a comfortable place on the sand and set about to repair it. After violently blowing upon it he would rub it with a bit of his head-shawl or coat-sleeve. To stop a leak he used a wad of dates plucked from the hand of a fellow-traveller . . .

The morning of the third day we entered a stretch of light sand. But our sedan, like a horse nearing home, ran as it had never run before. Bouncing and lurching we came at last to a hard plain, stiffly punctuated with chalky, wind-worn cliffs. The haze in the distance turned slowly to the grey-green of the date gardens. By mid-afternoon we had passed Ain Nejem, the first of the springs, and were entering the city of Hofhoof. The news of our coming had only just reached the Ameer. As we entered our door we were met by a bevy of workmen cleaning out our court-yard. In our absence it had housed the Ameer's camels.

WE are all delighted to be back in Hassa. After our cramped struggle in Riadh we seem suddenly to be overflowing with efficiency and success. How much of it is due to the kindness of the Ameer we know now. The fact that he has put us in these two houses next his own has given us not only the hall-mark of his approval, but has made it possible for us to do work worthy of such an honour.

The operation on the Ameer's sister went off well. Our houses are connected by an upstairs door, as are all the Ameer's houses, so our visits can be made without putting on our street attire.

Gamasha has discovered the perfect lattice window from which, all unobserved, I can watch what goes on in the street below. It would seem almost like peeking if I did not know that lattice windows are recognized institutions in the East. No doubt they were built as a concession to female curiosity. Our house juts out beyond the other houses enough to give this corner window an unobstructed view of them all. I can see them standing grimly side by side, forming two solid rows of walls that face each other over a narrow strip of sand. Each house has a large wooden door which is kept shut, except when someone goes in or out. Then it creaks heavily on its wooden hinges as if reluctant to be disturbed. The street is not a long one, but ends abruptly in a large, well-guarded gate. In the daytime it is open, and through it I catch glimpses of a large open market overcast with a cloud of dust.

The world belongs to men here. With what freedom and vigour they stride along. There is an atmosphere of geniality among them. Voices are deep and hearty, faces lined by wind and sun, but not by strain or fear. To-day, two groups of Bedouin met each other right below my window. After planting short, crisp kisses over each other's faces they spent several moments in exchanging their musical Bedouin greetings. I was fascinated to see their whole-hearted absorption in themselves. Only they existed. What pure independence—what perfect children! Perhaps that is why we always feel instinctively beneath

them. We know they do not conform nor would they do ought to conciliate.

I WONDER how Jesus would have won such men. How would He have made His "beginning of signs" among them? Would it have been in providing coffee for an embarrassed host, even as He provided wine? Would it have been in sitting at a well with a woman, to tell her that she was a child of God, and to teach others how to honour women? Would it have been in going the second mile on a lonely road? How would He have captured their irresponsible hearts and minds? Is it so simple that we have missed it?

Almost opposite our house there is a small mosque. Its walls are low and crumbling, and I can look over them into the barren, unkept court-yard. Five times a day an old man climbs up into the tiny minaret and gives the call to prayer, but few come in to pray.

We have made Friday a day for women only at the hospital. Yesterday we started out, virtuously happy in thus sponsoring sex equality in this land. But the women, so unused to facing the world outside their own four walls, brought their men-folk along to talk for them. Soon the place was full of beards, and my own face, uncovered and strange, paralysed traffic so badly, I thought best to disappear. In the operating room (called so only because we worked there) things went better. There, the general public was excluded. Each woman was allowed but one protecting male, and some, I am proud to say, came in alone. At one end of the room, under a wheezing petromax lantern, Paul and I worked at the table; at the other, Abdul Nebi operated on eyes. His patients had nothing to lie on but the floor.

We began by removing a large tumour from a girl's back. It was a simple thing, but I shudder to think what stories will be told about it to-morrow. Next came a merchant bringing his Hejazi wife. His concern for her was so real my heart was completely melted. Then came an elderly lady supported by a group of her women friends. While Paul worked to clean an abscessed breast, they kept up a running flow of thanks. Then came a thin village girl with one hand twice its size with pus. How her small frame could have endured such pain I do not know. It was the keenest pleasure to put her to sleep and see Paul clean that hand. In the end we helped Abdul Nebi with his eyes. There seemed to be no end to the red, distorted lids.

WE spend our evenings rolling bandages and sterilizing sponges. Hassan's lively stories have given way to much less pleasing war news. We actually have a radio. It was sent in the other day by the Ameer. From its battered looks I gathered no hope that it would work, but when connected to its battery, it spouted forth a London broadcast! Our periods of listening are limited to the times when the Ameer does not need the battery for his car.

Gamasha and I have again been sallying forth to make calls, and I have come to the conclusion that half the Hassa houses are harbouring tuberculosis cases. It is no wonder, for the purpose of a house here seems to be to keep out as

much light and air as possible and to keep in all the dirt and darkness it will hold.

To-day, Paul and I were invited to take the noon meal at the home of one of the older merchants who has travelled as far as Basrah and Bombay. Dinner was spread for us on a large, round mat. Covered with dishes of well cooked meat and vegetables, circled about a tray of rice, it made a pleasant sight. Our host began to tear apart the roasted fowls, laying the best pieces in front of Paul. Facing me sat my shy hostess, urging more on me than I could possibly eat. Then, bending her face down to mine, she asked me did I realize that this was a special favour granted by her husband—being allowed to eat with us this way? It was because he knew that the heart of their doctor friend was pure that he did it. I could only smile my answer to so great a tribute to my husband.

THE Ameer has been out gazelle hunting, and in his absence I have had two unexpected callers. One morning, Hassan came in, bringing a youth whom he introduced as the Ameer's slave. Then, with an unmistakable catch in his voice, he added: "And he is a Baluchi." Hassan, himself, is a Baluchi, and ties of blood are strong in the East. I waited for his story, and Hassan told it in his own dramatic way. I looked at the youth. He was pulling one end of his moustache down over a deep scar on his right cheek. That scar, Hassan said, was from the night they had trapped him. But he, and his voice shook with pride, had killed four of the men before they finally took him.

I motioned for Hassan to serve us coffee that was ready on the charcoal fire. At that, the youth pulled up his long sword and sat down. He was the Ameer's personal guard, and he was well dressed. His eyes remained fixed on the coals glowing with a deep colour before him. Without lifting his head he suddenly began to speak. I could just make out his low, even words, "My heart," he said, "burns like those coals. It will not forget its freedom." I could find no words to voice my feelings, and a deep silence fell upon us. Before I knew it, he had risen to go. Kissing my hand, after the manner of a slave, he left the room.

I sat there alone, trying to shut my eyes to the torture I had witnessed. Slaves I had seen everywhere. Every large establishment was full of them. But they were usually happy and well fed, they had long since accepted their fate. Their masters treated them as charges and were seldom cruel. But here was something different. This boy had grown up free, among a brave and warlike people. His blood would always burn against his bonds. His spirit would never bend.

Slavery in any form is ugly. Here in Arabia it takes a simple form, it is physical. Men steal little children, trap youths and girls, and sell them to work as servants. In the West men dominate hearts and minds until there is no shred of freedom left, and life itself is torture.

Yesterday, Fidha came to announce that the Ameer's sister would call on me. Trailing her long, lace gown behind her she came into my room. At my

apparent surprise she gaily remarked that she must call before her brother returned. He would not approve, she laughed, but there was no need that he should know. With a childlike joy in the present she spread herself out on the rug beside me. Her roving eyes fell on the bright cover of my magazine. Without a word she pulled it toward her, and began turning over the pages. Suddenly her mouth widened, and her gaze riveted itself upon a picture. I turned to look. It was a Listerine advertisement labelled "Kissing Technique." A beautiful feminine face was being embraced by a paragon of masculinity. "Was he her husband?" she gasped, and I heard myself mumbling, "Of course." There were signs of approval and delight. Then slowly she folded up the magazine, saying simply that she wanted it. She would take it back to Riadh to show her husband. She wanted to teach him to love her that way.

But that was not the end. This morning when I went over for my daily call, I found my lady attended by her two young brothers. The younger was a handsome lad, whose lean, dark face, and Bedouin braids were framed by a clean, white shawl. His eyes were merry and friendly, and we exchanged our greetings over cups of tea. "He wants to go to your country," announced the Ameer's sister. "He thinks your girls are better than ours." I realized that the magazine had gone the round. The boy did not resent this disclosure of his desire, but smiled at me and said, "I could not sleep last night for thinking of that picture."

OUR supplies and drugs have given out, so Paul has asked the Ameer for permission to close up our work and leave. It is a bit hard to make him realize that we cannot keep on operating without an anaesthetic. He wants us to stay on, even without medicines.

It is good to think that we have made friends in this place. The Ameer's wife gave me a farewell present of a gown and a *bisht*, assuring me that she will pray for our return next year. The Bedouin wife, whose childless condition I comforted, held my hands and bade me farewell. The grandmother in the Hejazi family told me she loved me as if I were her own daughter. The Ameer's sister has wept at our going, and Fidha took me on a farewell tour of the slave quarters. I was touched beyond words by their friendliness, and, if the numberless cups of coffee I drank do not ruin me, I shall remember all with unadulterated pleasure.

And so we shall go back with these people in our hearts and minds. Our horizons have been widened, our sympathies deepened, our hopes increased. God has always used human channels for the working of His Spirit. May He use these days of new friendships and lowly deeds. Mankind belongs to God, and an eternal glory has been shed upon the human race by the love Christ bore to it.

(∴ *The first instalment of this article appeared in our last issue.*)

Death Begets a Family!

V. L. Veary

THE people of Bebalem awoke one morning to find the astonishing announcement in the daily news: "Death begets a Family!" But they were not too astonished. It was quite plausible, Youths and girls were dying daily. Yesterday, the death-rate was the highest in days in a village of 3,000. To convince the incredulous, some details were added to the headline, as though they were actual facts :—

> "This phenomenon took place in the cotton plantation of the paramount chief. Two sons and a daughter were born. Like their parent Death, they are virile imps and have already set to work!"

If the newsmonger had only known it, his headline was true enough. The details, of course, were fiction. Here is what had actually happened.

Meningitis, with a small company of his meningococci, invaded the Ngambai tribe just before Christmas. It was a real *blitzkrieg*, and by the middle of February, nearly every village was overrun by this fell and unseen foe. The medical authorities had done what they could, but the stocks of vaccine were too small, and the meningococci too virulent. Before the new stocks of vaccine had arrived, meningitis had begotten a veritable legion. The death-rate rose from tens to hundreds. Laughter was turned to mourning. Kettle drums were put away. Their captivating rhythm no longer drew the crowds. The rollicking songs of the young gave way to the death wail of the old women. Villages became uncannily silent. All that could be heard, day and night, were the "*dale yo*," the deep-throated tom-toms, tolling the Ngambai death-knell: "*Do—do-do-do-fa—fa-do.* After a while, they stopped that. The terrible monotony of it was getting on their nerves.

Through the microscope we see a microbe and call it meningococcus. Through his imagination the Ngambai conjures up an unearthly or otherworldly little imp, who kills, and calls him "*yo*." "*Yo*" is capricious. The signs of his presence vary considerably, but if sickness and death come to a human body, no matter what the symptoms, he is sure to be the author.

Nobody seems to know the exact form or size of "*yo*," but it is said this year that his colour is livid, or ashy white. People who have goats of that shade keep them locked up. Such an animal found at large would be utterly destroyed. It does not strike them as strange that a man who, without a qualm, shuts in his "pale" goat to save it from being mistaken for an incarnation of "*yo*," would be terrified if he saw another beast of the same colour wandering in or near his compound. It is significant that this year's colour-scheme for "*yo*" corresponds with the 'pale' horse of the Apocalypse, whose rider was Pestilence.

It is a shame for men to be afraid of "*yo*." Before a boy enters the tribe as a fully-fledged man, he must be initiated. He leaves his home and lives nearby in the bush for many months. No

girl or woman must look on his face or body during that period. If he comes into the village for food, or anything else, he dons his one-piece, grass-rope, hooded cloak. Only his feet and eyes are visible. During those months of initiation it is alleged that he consorts with "*yo*." This year, from the initiation camps near Bebalem, companies of youths go on nightly escapades, hunting out and tracking down "*yo*." They have not caught him yet, but that is not hard to explain. Just when they are about to pounce on the imp, he assumes the form of a rodent and burrows into the ground. This mystified, but satisfied the old women. The young men are doing their bit to keep the common foe at bay!

Let it not be imagined that the young men were engaged in a game of their own invention. They were led by the village initiation elders, called "*nje-lao-je*." In one village, those old men one evening broadcast, by the village crier, that nobody was to leave their house after dark. The young "*lao-je*" were going to "*shimmy*," and "*yo*" would become curious and draw near to see what it was all about. Then they would catch him.

Meanwhile, the other elders of the village had organized the old folks to do their bit. An old-time custom had been widely practised this year. It is called "*dan yo*," which, freely translated, means "Send death on his way." A certain quantity of boiled guinea-corn flour, the Ngambai national dish, is carried in a calabash to the boundary of the next village. Some of this "*mourou*" is eaten, but little bits are thrown on the ground for "*yo*." It reminds us of one trying to get rid of an uninvited and insufferable guest without really offending him! Unfortunately, the elders miscalculated the length and gravity of the epidemic. In their haste to get rid of their "guest," they failed to notice that when they escorted him he did not go along, but stayed on in the house. Bebalem escorted "*yo*" on the road to Keagor, but the night before, that latter village had cut all their roads and paths with a powerful "anti-*yo*." It worked for a time, but "*yo*" soon found a way to work his way in and do his deadly work.

WHEN it became evident that "*yo*" intended to stay, individuals began to take steps to protect their homes. They killed goats and chickens and sprinkled the blood across the entrance to their compounds and on the gateposts. In some places where young girls were smitten, they stripped their young women of all beads and body-ornaments to make them less attractive and less desirable to "*yo*." At Moundou, in the semi-Moslem section, fifty goats were sacrificed one day, and four bulls the next. On another occasion, all were ordered to put out their fires. Fire was to burn only in the chief's compound.

Finding none of these measures effective, the elders began to philosophize, and circulated their philosophies to save their face. "*Yo*" begetting a family is one example. A better one than that was invented in Bebalem later on. It was said that Baileyo, the powerful paramount chief who died two years ago, was calling for young

men and women to do his work in the other world, and had sent "*yo*" to get them. In that clever little piece of pagan propaganda, "*yo*" is represented as subservient to the spirit of the former chief.

In all that mad medley of ideas and antidotes for "*yo*," the people see nothing inconsistent. Only the missionary's or doctor's methods are strange and senseless. They hate vaccination, not only because it hurts, but because it presumes that all are liable to die. When the doctor came with his staff to vaccinate the whole population, less than one-quarter of the people presented themselves, and most of those were rounded up by force. Many of them visited the village leech immediately afterwards and had him draw off the vaccine with a cupping "glass" made of a small antelope horn, but they suffered in consequence.

We visited a home where medical aid had come too late. The father was holding in his arms the paralysed form of his young son. It was pitiful to behold. The boy's face was distorted. One eye was closed and the other bloodshot and turned in. For days they had kept him alive by feeding him with water through his nose. We asked the father: "Was he vaccinated?" "No, he was frightened and ran away." "And yourselves?" "We did not go, the needle hurts too much." "This hurts more." The father hung his head: it was a bitter lesson.

If they hate vaccination, they abhor isolation. It is not right for a brother to die or mourn alone. Powerful chiefs who could get their people to do anything, or restrain them from doing anything, were absolutely powerless when it came to mourning. They met the reprimands of the doctor with a shrug. "Who can stop Ngambais from gathering at the head of a dying or dead brother?"

WHAT about the Christians? The first cases of meningitis were a call to prayer. Their prayers were answered, and their faith rewarded. Stocks of sulfanilamide arrived just when they were wanted. Of all the cases treated with that medicine, none was lost. The Christians said: "God has given the white man wonderful wisdom and very clear eyes to find a medicine like that, which can snatch a man from the jaws of death!" "*Yondag*" they called the disease—the death that paralyses. When they saw the rapid recovery of the patients, they were ready to listen to all we had to tell them about "*yondag*" and its cause. They even found a word in the language for meningococci, the offspring of "*yondag*," who invade the human body by way of the nose and mouth.

But the Christians dreaded isolation too. They tried to get out of it. Some of the young men said that the people would think they were afraid of death and would laugh at them as very poor followers of the One who had conquered death. They fell into line as best they could when we showed them that to disobey the rules of isolation meant endangering their brothers' and sisters' lives.

Sometimes a Christian was hindered in doing the right thing by his relatives. One young man, whose home was not far from the Mission, had been out hunting in the morning. At noon they brought him to us prostrate. By

3 p.m. he was in a semi-coma. This was before the village had been vaccinated. The Christians who were there prayed for him, and when we arrived we administered large doses of sulfanilamide. In a few hours his burning fever had left him and he could recognize us. But just before we left, his old mother arrived on the scene. When she saw her son lying prostrate, she beat her breast and threw herself in the dust crying: "*Yo*" has taken all my children—only this one is left!" We assured her that God had heard our prayers, and that her son would live, but she hovered over him, sobbing and mourning as though he were dead. He was too weak to speak, but with a feeble gesture, he motioned to us to send his mother away. We let her stay near him, on condition that she kept quiet.

THAT night, when all were asleep, she had him carried away to his home, and later into the village, where they killed a chicken at his head and invoked the aid of the family's friendly spirit. He did not get any better, and two days later they sent for us to bring them some more of our medicine. We replied that they had carried him away and they must bring him back. But they were too frightened to do this, and he was too frightened to stay with them. So he mustered up the little strength he had left, and crawled back to his uncle's house, near the Mission. He is recovering, but slowly, because his treatment was interrupted.

We had a striking answer to prayer in the case of the young man who leads our Bebalem church. His name is Jeremie. He preached to a large and appreciative congregation on Sunday morning. That same evening he took the senior baptismal class as usual. Next morning he was prostrated with high fever and eyes beginning to turn in coma. We managed to give him the first big dose of sulfanilamide, and he recovered consciousness, but he did not seem to recognize us. His memory was completely gone. When we tried to give him his medicine, he clenched his teeth and motioned us away. If we forced his teeth open, he kept the medicine in his mouth. We held his nose, and then he rose up with superhuman strength, fought with us and spat the medicine on the ground. We left him alone, and he relapsed into a coma. Then we gathered at his head, with his wife, and prayed that he might regain consciousness and take the saving draught. It was about 10 p.m. We left the medicine with his wife, all ready to take, and a further dose, and went home and slept.

It was with some misgiving that we arose next morning. But we had not been disturbed during the night, and we took courage. When we got over to Jeremie's hut we found him in a sound sleep, and his body was quite cool. His wife told us that, about midnight, he sat up and took his medicine, and four hours later he asked for another big dose. In two days' time, he was able to walk outside, and by the end of the week was himself once more, though a little weak. Last Sunday, he preached again, and was able to tell how the Lord had taken him from death's jaws.

Truly, this has been a terrible epidemic, the worst that has ever been known in this tribe. The French describe the type of meningitis as "*foudroyante*" and it is the most picturesque term. Men, women and children have been smitten down as by a thunderbolt. A heavy toll of life has been taken, but spiritual blessing has come through it, as is usually the case in times of trouble. Christians have been more thoughtful and prayerful, and see the need of reaching the unreached without delay. Our village evangelists have been kept, though they have lived in the midst of death, and it must be confessed that they have not *always* kept the rules of isolation! They have insisted on following the missionaries' example, and, treading in their Master's footsteps, have visited the afflicted, to pray for and with them.

MANY "adherents" have made public confession of faith though the evangelists have not been easy with them. In addition to the usual examination, they ask: "Are you really seeking the Lord, or is it just a temporary fence you want Him to build around you because you are afraid of this death?" In one village, where a Christian witnessed for four years without results (so that finally he left and went elsewhere where they responded to his message), there have been forty confessions of faith: which proves that his witness was not in vain.

WELL DONE, CHINA!

Competitions have been held in the different industries and public utilities since the beginning of 1942 as a part of the National Spiritual Mobilization Movement to improve the nation's working efficiency. After one year of application, the Committee on Efficiency Competition has been able to report encouraging achievements in this nation-wide efficiency campaign.

In the field of production, three efficiency contests have been concluded, and six competitions are still in progress. The first two completed contests were in the fields of coal mining and spinning and weaving. The ten leading collieries in Szechwan began their contest in May, 1942. During the period of contest, coal excavation increased by 244 per cent., and coke production by 58 per cent. Coke produced during this period had 1.002 per cent. less ash and 1.04 per cent. less sulphur than before. The efficiency of individual workers increased by 90 per cent.

Four cotton mills in and around Chungking participated in the spinning and weaving contest. In the period of contest, 9.35 per cent. of the grease and oil and 5.88 per cent. of the steel wiring ordinarily used were saved.

Nine machine shops participated in a machine production contest, but their reports are awaiting to be assorted. Competitions in the production of liquid fuel, farm products, food production, animal husbandry, forestry and reclamation are now in progress.

¶. *One of the wonders of the world.*

The Bird Islands of Peru

Hilda G. Ervine

EARLY one morning I stood on the deck of a ship in the Pacific looking on one of the wonders of the world. We were lying off the coast of Peru and I had risen early just to see this great sight. The sun was shining on the golden sands of the coast ; on the great mountains ; and on curious-looking islands of, apparently, pure white rock. But it was neither coast nor islands which brought me up in this chilly morning air, but what lay spread upon the sea, a great dark carpet composed of birds ! They stretched as far as the eye could see, and instead of the blue ocean reflecting the sunlight, there was this carpet of birds — hundreds — thousands — millions : cormorants, pelicans, gulls of all kinds, floating quietly on the oily swell.

Another day we saw them again, farther south. This time they were leaving the coast and flying out to their feeding-grounds, and the sight was even more wonderful. It was like a great wide river of birds flowing low over the water, past the bow of the ship at anchor, keeping perfect formation, steadily on and on. More than a hundred yards wide was this river. It was flowing when we went on deck at sunrise, and when we left the ship at 10 a.m., they were still streaming past. How many millions can there have been ? No man could count.

From just south of the Equator, this barren coast runs for over 2,000 miles, nearly as far as Valparaiso in Chile—just bare rocks and sand. Rain scarcely ever falls, and nothing grows except where a mountain stream may cross the desert at long intervals, creating a narrow strip of green fertility.

A first view of this coast is never to be forgotten : no trees ; no green spaces ; no fields ; no flowers. Nothing but rocks, sand, and breaking waves, backed by the mighty mountains ! The rocks glow with every conceivable colour, and the sight is glorious, especially at sunset. Sometimes the coast is covered with mist and fog ; but my first sight of all this majesty and beauty was in brilliant sunshine. Landing at the smaller ports, such as Mollendo, is a ticklish business. Taken ashore in a launch, one is then hauled up in a chair by a crane from the little boat tossing on the heaving Pacific swell, and landed with a bump on a little stone mole. And so to the train, which quickly climbs away into the mountains. The railway winds and twists through the foothills for an hour or two, emerging at last on to a great flat, sandy desert which has to be crossed ere one begins the ascent of the Andes proper—the Maritime *Cordilleras*. This desert is about a mile above the sea, and from the edge a marvellous view is obtained, when it is clear, of the Pacific Ocean and the Bird Islands.

It is not always clear. Coming back on that same trip some weeks afterwards, we crossed the desert in blinding sunshine, so that the sand dazzled the eyes in the fierce light, and a mirage of crystal pools, reeds and rushes danced into view at intervals. Then suddenly, just

in front of us, like a wall, lay a belt of thick, white fog, the edges of it curling and breaking on the desert in the sunshine, just as waves break on the sand of the seashore. It was a most extraordinary sight, and, of course, the real coast line, far below, was completely blotted out.

The train plunged into the thick of the mist, and we left the glorious sunshine behind. We wound and twisted down through the foothills again, down through the mist to sea level, and soon watched the real waves crashing against the rocks, as the waves of mist had silently rolled on the sunny desert above.

Three-hundred-and-fifty years ago, a priest—one José de Acosta —who lived in Peru, wrote about this mist :—" Coming from the Mountains to the Valleys, they do usually see as it were two heavens, one clear and bright above, the other obscure, and as it were a grey veil spread underneath, which covers all the coast."

This coastal mist, or *garua* as it is called, lasts for about three months of the year. Living on the coast in that period is most unpleasant, even in the cities such as Lima, the capital, where the mist is so thick as sometimes to be quite a drizzle. For the greater part of the year, a cool wind from the great coastal current blows from the southern ocean ; striking the coast, the temperature is raised and there is, therefore, no precipitation. But for about three months of the year, the wind blows wet and warm over the hot equatorial current from the northern tropic seas ; this meets the cold ocean current from the south, and the consequent fall in temperature results in the *garua* and accompanying drizzle. At long intervals, however, the northern current is forced much more to the south, with the result that there is torrential rain, often stretching for considerable distances inland, causing dreadful damage in landslides, broken roads, and so forth.

LET us return, however, to the birds—for birds and weather owe their being to the same thing —the cold coastal current. Commonly known as the Humboldt Current, after that great geographer who was the first to take exact temperatures and to study it scientifically, this Peru Coastal Current sweeps up the west coast of South America almost to the equator, and the traveller from the north soon discovers for himself the change of temperature. After crossing the hot Gulf of Panama, the equator itself is somewhat chilly, and one is soon glad of coat and rug while sitting on deck, and one's bath water is many degrees colder.

The cool water of this current favours the growth of a wealth of microscopic marine life. So vast is the quantity of this plankton that the very colour of the sea is affected ; and such a food supply results in the multiplication of fish in incredible quantities from whales to shrimps, and from giant jelly-fish to small crustacea. And so we come to the birds. Here is a rich table spread in the ocean with infinite variety of fishy food for all the birds of creation, and verily one could imagine that all the birds of heaven had gathered to the feast.

Obviously this has been going on for thousands of years. These birds make their home on the

rocky coast and islands, lay their eggs and rear their families. These in turn do the same thing, and so on *ad infinitum*. As it rarely or never rains, the droppings of the birds are never washed away. Through countless ages they have grown into veritable cliffs—great islands of *guano*: hence these have come to be known as the *Guano* Islands. They gleam in the sunshine against the green sea and the brilliant blue of the sky as though covered with snow.

The Indians of Peru long ago discovered the fertilizing value of this *guano*, and used it liberally in cultivation. Then came the Spaniards and the fall of the Inca Empire. Agriculture was neglected; the Indians were set to dig for gold and to work for their new masters. *Guano* was forgotten until about a hundred years ago when wise folk discovered that it was more valuable than gold, and so began its export—together with the nitrates of the deserts farther south—to Europe in vast quantities. Unfortunately, these fortune-diggers took no care for the birds, and such vast numbers were killed and nests destroyed, that there was fear of the *guano* deposits being worked out and no new ones being built up. The Peruvian Government, therefore, stepped in and took up the ownership of the islands and their working. The whole industry is now carefully watched by Government inspectors, and the birds preserved.

NATURE is full of paradoxes, not to say parables; and it is an interesting insight into the ways of God in the ordering of the world that this apparently useless strip of barren, desolate desert, betwixt the mountains and the sea, should have contributed incalculable wealth to the enrichment of the Old World. The *guano* of Peru with the nitrates of Chile have rejuvenated the worn-out soils of Europe. May it not be that from the one-time spiritual deserts of that New World, so long under the scorching blight of Rome, there will yet come fresh light and leadership to the revival of the waning faith of the Old?

FIGURES CANNOT LIE?

To writers and students of propaganda, we commend the beautiful little story of the Student and the Professor:

"Arithmetic," said the Professor, "is a science of truth: figures cannot lie. For instance, if one man can build a house in twelve days, twelve men can build it in one day."

A student rose in the back row of the lecture hall. He was seen to be making rapid calculations.

"Yes," he said, "then 288 men can build it in one hour; 17,280 in one minute, and 1,036,800 in one second. Yet I'm sure one of them couldn't lay a brick in that time." *Dublin Opinion.*

ONE CAUSE OF WAR

A basic cause of war is found in the fact that one thousand million of the world's population can neither read nor write.

¶ *"The Mountain must go to Mohammed."*

The Church Army's Great Work

Hubert H. Treacher

"GO for souls, and go for the worst!" are the challenging words which are heard by young men and women of the Church Army as they are sent forth on their evangelistic and social work among all sorts and conditions of people.

This unique organization, composed entirely of lay men and women of the Church of England, was founded in 1882 by the Rev. Wilson Carlile, Prebendary of St. Paul's Cathedral. "The Chief," as he was affectionately known by all, died last September, at the age of ninety-five, but for sixty years he guided and inspired all who worked with him, and had the joy of seeing his beloved Society grow and develop into a world-wide organization of effective evangelism.

To-day, the Church Army is recognized as the spearhead of evangelism within the Church, and its uniformed workers are to be found not only in many and varied posts in Great Britain but also at work in every corner of the earth. A growing and vigorous daughter society is bearing a bold witness in the United States of America. Similar societies are leavening the Christian Churches in Canada, Australia and New Zealand, and Captains and Sisters are working in close co-operation with the missionary societies in Africa, India and China.

In spite of the difficulties of the war, encouraging news comes in from all directions of how the Gospel of Jesus Christ has been effectively preached to the masses of the people. In the Home Country there have never been days of greater opportunity for the proclamation of the Gospel, and whether amongst men and women serving in H.M. Forces, or languishing in prison; whether in the parishes, or amongst the children, the record is one of men and women being won into fellowship with Christ and His Church. During a recent United Churches Campaign in Kent, a team of fourteen Church Army Captains and Sisters, acting as Spiritual Commandos, led the body of Christian people in an evangelistic drive to reach the masses of the community. The largest hall in the town was filled every night for a week, and many hundreds of non-church-going people were contacted and influenced for good. Decisions for Christ were registered throughout the week, and lasting results were achieved.

Evangelists at work in army camps, on mobile canteens, and military huts, send in thrilling accounts of their work among the men and women in uniform. An effort is made to reach even the most isolated units and supply them with much-needed spiritual, as well as physical, refreshment.

It is an old truism to say that if the mountain will not go to Mohammed, then Mohammed must go to the mountain. It is also a fact that many thousands of Service men and women cannot go to church, simply because their military home is too far away, and sometimes they go for weeks on end without seeing anyone but themselves. It was to meet the

needs of these men and women that the first Church Army Mobile Church and Room was put on the road. Under a versatile Captain, this effort has met with every success, and men and women have been able to make their Communion and have talks, and realize that in the occasional visits of the motor coach they have a home from home, and, in the evangelist, someone who is interested in their all-round welfare.

Recently, a second motor coach was provided, through the generosity of many friends, and this was dedicated, in the shadow of Westminster Abbey, by the Lord Bishop of London. It is now at work in the area of the Southern Command.

THEN, too, where the Army goes, the Church Army inevitably follows, and so in North-Africa, and throughout the Middle East, Church Army officers are at work among the fighting forces. One officer reports :

> " We have just completed a week of Christian witness, when we took a team of six officers and men to visit different units each night for a week. Torrential rain and mud made travelling on foot a bit unpleasant, but we carried on and the meetings were well attended. We were most conscious of the Holy Spirit at work. One fellow who had never witnessed before was able to bring two others to the knowledge of Christ. A Lieutenant-Colonel wrote to say how much he had been helped by our Fellowship."

Equally encouraging news comes from other parts of the world. From America, the great arsenal of freedom-loving people, reports speak of widespread activities. From far-off China, amid the sorrows and devastation of five years' war, news filters through of effective work done by our evangelists. From Trinidad, there is reported the commissioning of the first two native evangelists, into the ranks of the Church Army. In Tanganyika, where eight officers are at work, thrilling accounts of pioneer enterprise come to hand.

A Sister writes :

> " I have been on a two days' *safari* to two villages which have been without a teacher for several years. It was pathetic to see their little mud church in ruins and no spiritual life whatever. I went from house to house, where we had Bible reading and a little talk and prayer. There was not one Christian among them. In every house they just drank in the Gospel message."

A Captain pioneering in another part of Tanganyika has developed a scheme for training local evangelists, so that they can, in turn, go forth with the good news to their own brethren. India, with its teeming millions, offers unlimited scope for the unique methods of the Church Army, and in various Provinces, Church Army officers are proclaiming the message of freedom in Christ Jesus. A recent report from an officer states :

> " Our next trip was through the jungle, where we had first of all to prepare the way, digging out banks of rivers, moving fallen trees, and cutting others which were across our path. When we arrived at our camping-place, we found great surprise among the people that we had been able to get bullock-carts into their village. Here we gave two days to the congregation. Then, leaving bundles of tents in charge of the handy man, we moved on fourteen miles with coolies. We

crossed a very high, rocky mountain. On arrival, we were greeted by teachers, children and members of the congregation. We found grass shelters ready for us, and proceeded to hold meetings, examine the schools and wander round the village to see what the folk were like. Some newly baptized hill tribesmen came and told of much bitter persecution, so I was led to open up the Word and showed them what our Lord Jesus had to say about persecution. . . . On the homeward journey of 140 miles, we were able to visit one large congregation, and two other small groups of eight to ten people away back in the jungle where pastors seldom go, and they were glad to see us."

And so, like a jigsaw puzzle,' these stories, coming in from all parts of the mission field, speak of the contribution, being made by the Church Army in the building up of the Kingdom of God on earth. This contribution is unique in that the labourers are all drawn from the laity of the Church, and, after training as evangelists, are sent forth to preach the Gospel in "a language understanded of the people."

Inspired by the challenge of the Archbishop of Canterbury, that the winning of the masses to Christ can only be done effectively by lay men and women, the Church Army looks to the future with confidence. As a memorial to the founder and Chief, Prebendary Carlile, a scheme is now going forward for the building of new training colleges which will become available after the war for the training of young men and women in this great work of evangelism.

BALKAN BICKERINGS

There is a section of Europe, which, from the point of view of post-war tranquillity, is supremely important. A glance at the map will show it. From north to south, it consists of Estonia, Latvia, Lithuania, Poland, Czecho-Slovakia, Hungary, Rumania, Yugoslavia, Bulgaria, Albania and Greece—eleven countries.

For centuries, these States have been menaced by stronger powers. Their combined population is more than half again that of Germany, and yet Germany trampled down their frontiers and subjugated their peoples. Compared with this catastrophe, their squabbles among themselves were microscopic. Have they learned their lesson, and would they be willing to form a federation? Douglas Reed, in the *Daily Mail*, of 20th September, had a striking article on this subject, entitled: "Central Union as a Way of Peace in Europe."

MINES AND BOOBY TRAPS

A booklet on *Mines and Booby Traps*, both ours and the enemies', was issued to the Eighth Army. It was, of course, full of technical details, but on the back of the title-page were these words: *Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil.* (Prov. iv. 26, 27). This is an extract from *Mightier than the Sword*, the Bible Society's intensely interesting Popular Report for 1943.

¶ *Countries where poverty, illiteracy and frustration prevail.*

The Balkans—An Interpretation

David Tutaeff

THE events of the past few weeks have shaken the vile Bastille of Hitler's " European Fortress " ; fissures have appeared in its eastern and southern walls. History has swallowed in its quicksands first Mussolini, then Boris. The example of their fate is not lost on the quislings in Sofia, in Bucharest, Zagreb, Athens and Belgrade. Only the other day the Hungarian paper *Pester Lloyd* hurriedly discovered that Budapest was " almost an open city."

Despite German efforts to bolster their defences in Central and Northern Italy, it has become evident to friends and foes alike that the Balkans will come in for a great deal of attention, both in a political and military sense. It becomes all the more imperative, therefore, that the broad aspects of Balkan problems should receive the serious attention they so well merit.

An enlightened public opinion can do much to balance the unfortunate tendency amongst journalists, political publicists and writers of travel books to champion one or another of the Balkan countries to the exclusion of the rest. In times of peace, a healthy partisanship may be a useful stimulant to public interest and discussion, but in times of war a more circumspect attitude is desirable to deal sympathetically and impartially with situations which are as complicated as they are explosive.

Apart from a number of short visits before the war, the present writer can lay claim to no specialized knowledge of the Balkans. Like many another traveller, I found the usual defects easily enough : dirty trains, corrupt officials and tyrannical Governments, some of the latter, it is true, thinly veneered by pseudo-parliamentarianism. I, too, have my box full of anecdotes but I have always tried to avoid embellishing the established prejudices in the belief that the cause is not to be confused with its more colourful manifestation.

My abiding impression of those Balkan countries I visited, I do not hesitate to state. Three words suffice : poverty, illiteracy, frustration. Let me illustrate coldly and factually what these terms actually represent in terms of human suffering, endeavour and lost hope :

It has been calculated that it takes a Bulgarian peasant some 35 days to earn enough to pay for a pair of shoes ; a Rumanian peasant has to work 45 days, and right at the other end of the scale the Macedonian, 70 labour days. How many have heard the story—and wondered at its truth—of the charitable foreign mission, which handed round slabs of chocolate and then found that the peasants melted them down and used them as a brown paint to cover their walls ?

Lack of land, or rather its scandalously inequitable distribution, left the majority of the peasantry with plots barely able to provide sustenance, whilst millions of others wandered totally landless, and there is nothing so terrible

in the Balkans as a man without land. He is an orphan, a ship without water.

What of illiteracy? Conservative estimate places Balkan illiteracy at about 50 per cent. In more mountainous districts this figure is considerably higher. How could democracy—its first condition surely being a literate population—hope to prevail? If the Balkan peasant has much of instinctive democracy, a rough honest kind, essentially compromisatory and unwarlike, he has been given few opportunities to practise it.

In 1919 the people of Bulgaria, of whom 82 per cent. are peasants, brought into power by an overwhelming majority a leader of their own choice—Stambolisky. Two years later, Stambolisky's reforms, his proclaimed friendship for Greece and Yugoslavia, as well as his proposals for Balkan federation were all set at naught by an armed revolt of a small clique of ultra-nationalist reactionaries.

In Rumania it was the peasant leader Maniu who brought King Carol from his exile back to the throne in June, 1930, only to find himself ousted the following October. The "benevolent" tyranny of Prince Paul in Yugoslavia refused to countenance the free election of a truly representative peasant government.

If poverty and illiteracy are the lot of the Balkan peasant, frustration marked the growth of the young middle classes. Too many doctors, lawyers, journalists and above all, too many politicians crowded into the small professional "market." Finding no release for their talents, the fate of many was to become time-servers, political lick-spittles to the Government of the day and the Government that comes with the morrow. A minority, however, managed to preserve their integrity.

ONE important factor must be constantly borne in mind when considering the Balkans. History left them an oppressive legacy in the shape of four centuries' rule by a stern and alien people. The decay and corruption of the Ottoman empire in the shape of Nepotism, bribery and official veniality has undoubtedly left its mark on the Balkan character. It was only by the end of the nineteenth century that the Balkan States came into nationhood. The great powers which had helped to release them from their fetters did not always fairly apportion territorial divisions and frontiers of the young States. Rivalry between Britain and Czarist Russia played largely into the hands of Austro-Hungary. German influence increased in Bulgaria as a result of the elevation of Ferdinand of Saxe-Coburg to the Bulgarian throne.

In 1912 Bulgaria, after having joined Serbia and Greece in the war against Turkey, re-fought the war against her former allies for what she considered was a fairer re-distribution of the gains. Macedonia, wrested from the Turks, was in turn wrested from the Bulgars, and the Rumanians, benefiting from Bulgaria's occupation with her neighbours, marched into the Dobrudja. It was not surprising, therefore, that in 1915 the German Ferdinand was able to bring his country on to the side of Kaiser Wilhelm's Germany and Franz Joseph's Austro-Hungary, osten-

sibly to win back "golden Dobrudja" and the "birth places of Bulgaria's saints" in Macedonia.

It would be a mistake, however, to parallel 1915 with the year 1941, when Ferdinand's son, King Boris, opened his country to German occupation. True, the prospect of regaining Macedonian territory urged him against Greece and Yugoslavia, and he sent his army to serve as oppressive janissaries in Hitler's service, not only in Macedonia but farther afield.

The economic capture of Bulgaria however, and for that matter of Rumania, had been effected long before 1941. Nor were Greece and Yugoslavia unaffected. Once more, the rivalry of powers, the lack of common understanding between Russia and Britain, and an unsound economic approach on the part of the West to Balkan economic problems, opened the door to German political and economic infiltration. How this happened is too well known to need a lengthy recapitulation here. I am tempted, however, to re-quote from an article which I wrote in the *Daily Mail* on February the 19th, 1941. Speaking of Dr. Schacht's activities in Bulgaria, I wrote :

> "He inaugurated that system of barter which was tantamount to blackmail, robbed Bulgaria of her products and re-sold them at a lower world price.
>
> "The money from this international swindle went to buy raw materials to feed the vast armament industries in Germany . . . So the Bulgarian peasant ate black bread while the *Herrenvolk* took his wheat. If the rye harvest from which the black bread is made was poor, he received wagon-loads of this cereal from the *Herrenvolk*."

It seems hardly necessary to add that Bulgaria's present occupation of Macedonia, and the return of Dobrudja from Rumania, has made hardly any difference to her economic prosperity. The Germans have given her with one hand so that they may take more liberally with the other.

In the post-war world, a market must be found, not only for Bulgarian produce, but for that of her neighbours. Otherwise, there is no saying but that a resurrected Germany will once more use her enormous buying or bartering power to secure economic and political domination over south-eastern Europe.

One other weapon must be taken out of Germany's hands, and indeed out of the hands of any nation, small or big, that seeks to fish in the Balkan's troubled waters ; that weapon is the exploitation of national hatreds. It has been easy for the Nazis to spread their grey apostleship of envy throughout the Balkans. Thus we find that although ostensibly Rumania is united in the war against Russia, she does not cease from whispering vengeance for the loss of the rich Transylvanian province which she was compelled to surrender under the Vienna award to Hungary. Bereft of the Dobrudja by German pressure, Rumania feels no affection for the Bulgars. Greek hatred has been fanned by the misdeeds of Bulgarian soldiery in Macedonia. The Yugoslavs are united with the Greeks in their hatred of Bulgaria for the self-same reasons. The Croats, petted by Germany, in order to weaken the Yugoslav State, have inflicted terrible

wounds on their brother peoples, the Serbs.

But, despite unimaginable horrors, this picture of hatreds is but superficial, if only for this reason, that the mass of the Balkan people have either known, or are being driven by events to realize, that a German victory—no matter how much territory is returned, no matter how many " oppressed brethren " are brought back to the national fold—victory under German *aegis* would spell economic slavery and denationalization. Otherwise, how could one explain the fact that, despite the pro-German political set-up in Bulgaria, the well-known friendliness of the Bulgar people for Russia—unshaken by Germany's apparent sweeping victories in the first year of the war—did not bring them to the battlefields of Stalingrad and Kharkov ?

What I know of the Bulgars leads me to believe that they have been quick to sense the irony of King Boris' lying in state in the great white cathedral of St. Alexander Nevsky. This cathedral was built in memory of Russia's dead who fell in Bulgaria's war of independence, and named in honour of the Russian Saint who defeated the Teuton knights in 1242.

The death of King Boris has produced a scramble for power. It appears, however, that the Germans have failed in obtaining the nomination of their creature Gabrovski to the Premiership vacated by Professor Filov's elevation to the Regency.

This active independence, however small, on the part of the pro-German Regency Council, which includes the late King's brother, Prince Kyril, has a two-fold interpretation. Gabrovski is a man of blood in the worst Balkan tradition. His concentration camps have little to learn from the Gestapo. Public reaction has registered itself in open violence against Gabrovski's measures and his police. The real reason for his exclusion is that the Regency is anxious to show some signs of neutrality with which to impress its people, and—the United Nations.

On September the 16th, 1942, almost a year ago, I wrote in the *Daily Telegraph :*

> " The deeds of little men and farmers may escape the chronicles of history but defenceless and without arms as they are, mysterious fires glow nightly, consuming precious grain destined for the German forces."

Popular unrest and sabotage, deeds of deathless devotion by the guerillas in Yugoslavia and Greece, as well as the manifestations in Bulgaria, serve the Germans as fitting reminders of Bismarck's dictum : " The Balkans are not worth the bullets of one German grenadier."

THE RUSSIAN CHURCH IN THE BALKANS

Perhaps the new status given to the Russian Church has also a political objective in Poland and the Balkans. There are close on 37,000,000 Orthodox believers in these countries. Potentially the Greek Church has, therefore, a great and widespread influence outside Russia.

¶ *The Bulletin World Affairs voices the need for a consuming fire.*

The Germanic Messiah

PAGANISM is still growing in extreme Nazi circles, though there are many instances of the physical horrors of war bringing young soldiers and airmen back to a search for Christian faith. There have been striking instances. There have been cases of men openly confessing conversion to Christianity and abandoning Nazism. They nearly always risk having to seal that new-found faith with life itself.

Hitler is utterly ruthless and absolutely uncompromising in his hostility to any Christian tendencies in the German armed forces, or youth organizations, or educational establishments. Any pronounced tendency on the part of young persons is instantly dealt with. It must be remembered that Hitler regards National Socialism as a religion, with himself as prophet. He does not regard it as a mere political movement.

His hatred of the Christian religion is only equalled by his hatred of the Jews. Whereas he will compromise over economic questions, foreign policy and strategy, he is fanatically immovable over the question of religion. Where there has been apparent compromise with the Church, it has been over matters of no true importance.

He is trying to make use of the Church just now for his own purposes in certain ways, but at the first chance he fully plans to destroy it. His object remains the replacement of Christ by himself. He is not anti-religious in the sense of being a rationalist or a materialist—he is anti-Christian.

The Communist bluntly says that religion is a dope and all nonsense, and believes there is nothing beyond this world. Unfortunately, often some embittering experience connected with an apostate Church, or a bad yet professing Christian is responsible for such opinions.

But Hitler does believe in a religion—it is National Socialism. He believes himself to be the Germanic Messiah with a wider destiny. He is in the truest sense an anti-Christ. If the British and American public knew fully of Hitler's incredible religious ideas, they would indeed be staggered. We have the surest information on this subject. He sees himself as a god, worshipped in the actual former Church of Christ.

His plans go infinitely further than inducing a mere change of emphasis or ethics. He has a form of satanic madness which it is hard to describe, but it explains much of his policy. There is good reason for thinking that he even sees his present critical affairs in the light of some fanatical dream—a kind of deadly wound from the effects of which he will be delivered.

Such is the man whom we have to destroy. He will be destroyed—utterly. So, too, his vile religion. In due season. But he and it cannot be destroyed by the sword alone. A burning will be necessary. Such a burning as that which a spiritual fire alone kindles. So much—so very much—depends upon the spiritual force of the Anglo-Saxon Powers. If ever a Christian revival were vital, it is vital now. Armies can be destroyed with the sword—ideas and cults cannot. Something more powerful is needed.

Kenneth De Courcy.

The In

THE recent appeal by twenty-five missionaries to end the Indian deadlock is of considerable interest. While it states that it is made by Christians, it does not itself propose any distinctively Christian solution. Other recent appeals by the Indian press, and various groups and individuals, have made much the same statements. The appeal asks what these also are asking, namely, that the leaders of all parties get together, without preformed demands or other restrictions, in order to find a solution in which India's peoples may realize their highest aspirations. Most people who are interested in India would endorse that appeal as the minimum need of the situation.

The reference in the appeal to the British Government is, however, not too happy. There is a failure to recognize that the Government must stand in a different position from any of the parties involved in the struggle for political power. Any possible solution has to be found by an adjustment made within the Governmental situation. The appeal recognizes that the successful prosecution of the war must be the primary concern of the Allies. This, however, has never been the first consideration on the part of India's political leaders, and, therefore, it can do no good to revive here this inevitable difference of opinion between what a Government (which must still govern if anarchy is to be avoided) considers vital and the views of contending political parties who see things from their own limited angles.

There is always a tendency to make Britain the scapegoat of the Indian dilemma. The truth, however, of the situation is that it is just because the contending parties have at length realized that Britain does intend to part with power, and if necessary withdraw from India, that the present tension has arisen. Both communities are faced now with a struggle for power, in view of the certainty, not the doubt, of the imminence of self-government. Thus there is nothing to be gained by blaming the Government for not solving the deadlock which in no way is of its creating. It would be bitterly accused of interfering with what was essentially an Indian matter if it made any further attempt to solve the problem of the new Constitution. For a situation like this, in fact, there is no simple solution, no one thing that can resolve the deadlock. The real source of the trouble is psychological and spiritual rather than political.

The Government itself is faced with a dilemma just as real as that facing the Indian parties, the difference being that the Government dilemma would disappear should the Indian and Moslem parties agree as to a workable solution. So far, the parties have refused to get together and attempt a solution of the problem. They are afraid to face each other across the same table. The various parties refused to agree to the declaration made by Sir Stafford Cripps, not because they did not trust the British intention, but because they did not trust each other. The situation has consequently been so handled as to

Dilemma

force Indian politics into a dead end from which there must be retreat before a new beginning can be made.

It may again be asked, what was, in fact, Sir Stafford Cripps' offer, round which all this disagreement has gathered ? It was, in a word, a pledge of full dominion status as soon after the war as possible, and a statement that the responsibility for framing the new Constitution should be primarily Indian. The important interim needs of an Advisory Defence Council, and the addition of representative Indians to the Central Executive Council were proposed. If the proposals had ended here, it might have been better, but a Draft Declaration was issued which brought to light fundamental differences between the various communities. This gave power to secede to any Province or Indian State not prepared to accept the Constitution. It laid down, among other things, a condition that a treaty must be signed, protecting racial and religious minorities in accordance with past undertakings. All these considerations might much better have been left to a Constitution-making body to settle for itself, and a simple declaration made that as soon as the war effort was over, such a body, representing all interests, should be set up to work out a Constitution for all India.

A fresh approach to the situation on the side of Government would not change the dominating purpose to give India self-government under its own Constitution as soon after the war as practicable. That promise alone would be a sufficient problem for a Constitution-making body to face, *de novo*, without any qualifying clauses or additions.

This already difficult situation is becoming more complicated with the rise of new parties and with the splitting up of the older parties. Further complications arise, also, from the character of propaganda being carried on by Congress. In the American press, Congress would have us believe that internal discord between various political and religious groups is a British invention. For British consumption, it is claimed that Congress represents India and that political power should be transferred to it. In India, it stresses that India must remain united on a representative basis, but as this would ensure a Hindu majority in most of the provinces and at the centre, it is repudiated by Moslems, Sikhs, depressed classes and other groups, who hold that democratic franchise on the British model cannot work in India, and that, if minority rights are to be safeguarded, a Constitution of another kind must be devised.

That is the question at issue and no appeal can be realistic which side-steps it. It is this failure to face these facts that is so noticeable in the various appeals for a new approach, including that of this missionary manifesto.

To sum up the situation, therefore, it is clear that Government of itself cannot solve the deadlock. Politically it is impossible to please all groups. The deadlock is one that can be solved by Indians only, and the solution must be found in spiritual terms. No common spiritual platform is yet in sight.

It may be this that led Lord Linlithgow to say, in reviewing the whole situation, that he inclines to think that the solution proposed in 1925, of autonomy in the provinces and federation at the centre, is the only one which seems likely to meet so many contradictory demands. In such a federation, England would retain a minor share, even if only in collaboration with the Indian Princes, and would it not be a worthy ideal to create such a co-operation of East and West, setting an example to the rest of the world in universal co-operation and human brotherhood? Even now the British personnel is happy to serve under a predominantly Indian Government, and there is no reason why the same service should not be rendered under a wholly Indian one. A.Mc.L.

DR. WILLIAM PATON

THE sudden and unexpected passing of Dr. Paton in the full course of his activities was a shock to all his friends. He had reached the zenith of his activities in the service of the International Missionary Council and of the World Council of Churches. His outlook upon the problems of the world-wide Church was comprehensive and purposeful as his article in the International Review of Missions for October, 1942, particularly showed.

His counsel in the work of the Indian Committee at Edinburgh House will be especially missed and his place difficult to fill. The present efforts in India to create a greater degree of unity, were largely due to his initiative and the "Paton Proposals" have been discussed up and down the length of the land. The recent co-ordination of the work of Christian literature throughout the world owed everything to his inspiration.

It would be impossible to enumerate here all the activities with which he was in contact. His sympathies were catholic and he could appreciate the contributions to unity of both the conservative and liberal sections of the Church as few men could. His genial presence will be greatly missed by all of us who were in close contact with him and he will be mourned by leaders of the Christian Church in many countries of the world. Next to Dr. John R. Mott he had probably the widest contacts in missionary and Church circles. I can only add my tribute to the esteem in which he was held since I first met him in the work of the National Christian Council of India where we joined forces in many of its activities. Later this association was renewed in the committees of Edinburgh House and of the International Missionary Council, where at all times he was the same dependable personality, wholly devoted to the cause he served and with few, if any, interests outside it. We thank God for his fellowship and leadership and pray that in these critical days we may hold true to his dreams of a united Christian front.

A. McLeish.

¶ *The queues are found at the shops and cinemas, but not at the Churches.*

The Challenge of the Hour

Raymond H. Belton

MUCH is being said in these days of what is going to be done after the war. We are living under so many restrictions, necessitated by the war, that, in spite of all our efforts at adapting ourselves to present-day conditions, we cannot but cast longing eyes on the future, when (as we hope) life will become more normal. Our politicians, too, are preparing for the post-war days. Failure to do so can only produce disaster. Spiritually, also, there must be planning for after the war.

New conditions will demand new methods, and, it may be, fresh ways of approach ; though it will be the old message of Redeeming Love that alone will satisfy human needs. When the men and women now serving their country are demobilized, we must (remembering what happened after the last war) be ready with our efforts to bring them into touch with the Christian Church. There is much that can be done now in planning and preparation for the future, and it is gratifying to see indications that Christian leaders and evangelistic organizations are alive to the importance of this.

But the war is not yet won, and no amount of preparation for the future can excuse slackness now. Every possible effort must be made to defeat the enemy, otherwise all future plans, however carefully laid, will be in vain. Spiritually, too, we must realize our responsibility to the present day. Plan for the future, certainly, but let us remember that our message is needed *now*. *This* is the day in which we are living, and in which we are called to serve. The question arises as to whether we are grasping our opportunities as we should. Too many are content merely " to keep things going," and there is a feeling abroad that anything in the nature of aggressive evangelism must wait until after the war. Life is too abnormal at present for us to make any strenuous efforts, we are told, and people are far too busy and preoccupied to respond. Admittedly the difficulties are great, and many peace-time methods cannot be adopted, but some means can be found of meeting the challenge of the day.

One of the saddest features of the present day is the lack of signs of a return to God, in spite of all that is happening in the world. We are witnessing the results of education and scientific research divorced from the Bible, and of a forsaking of the way of God. We were supposed to be improving, to be evolving into creatures of perfection—but the whole world has come toppling about our ears. Essentially the real problems of our time are not political, economic or social—they are moral, or (as we prefer to say), spiritual. People have been bombed out of their homes, but they have not been bombed into the Churches. Housewives will queue up at the shops, and whole families at the cinemas, but there is no need to queue up to attend public worship.

The work of evangelism is harder than ever, but that is no reason for a slackening of effort.

We may not be able to approach men and women in the same way as before, but approach them we must. Ought we not to see in the present upheaval a direct challenge to the Christian Church? It is the challenge of the hour. There is the call for an offensive—for a second Christian front.

The founders of the British and Foreign Bible Society felt a similar challenge in their day. Their work was commenced at a time when Napoleon was threatening our shores with invasion. "If this present period is not the most auspicious to such undertakings, neither is there any danger of its being fatal to them," they said. "The present is the only period of which we are sure. Our days of service are few and uncertain. Whatever, therefore, our hands find to do, let us do it with our might." That the same spirit still animates the Society is evident from a recent report, which "regards to-day as an opportunity for advance, not the excuse for a pause."

It is very easy to compile a list of obstacles to Christian work to-day. Everybody is so busy, for, in addition to being fully occupied in their daily work, there are civil defence duties to be undertaken. Many are away from home, serving their country. Family life is disorganized. There is the black-out (though I have not heard that it has affected the attendances at places of amusement). Further, there is a shortage of Christian workers, many Churches have been bombed, and certain Church premises have been requisitioned.

All these difficulties are brought forward by way of excuse for inaction. But, when has evangelism been easy? Did the Apostles, imprisoned, persecuted and threatened with death, find it easy? Did they have no difficulties to contend with? And are our difficulties greater than those, say, of John Bunyan or John Wesley? If we wait for all the difficulties to be removed, we shall wait for ever! "We must not presume that sinful men will look up a church and seek God," writes a Canadian Minister. "But if business men and politicians can organize forces and devise ways of bringing the populace within the orbit of their influence, shall the Church be less enterprising?

It is sometimes pleaded, by way of excuse for inaction, that it is difficult to obtain the services, in these days, of leading evangelists. That may be true, but it is no excuse for neglecting the commission given by the Lord Jesus Christ to His followers. There is a sense in which, not only every Minister but every Christian should be his own evangelist, and it is not essential for a man to have a world-wide reputation before God can use him! Evangelists have their place; as I believe, a very important place in the service of Christ, but their efforts are no substitute either for the regular ministrations of the Christian Church, or for individual witness.

In far too many cases the Church is regarded as a comfortable home for Christians, instead of as a live evangelizing agency. Who can estimate the results that would follow if each Church became possessed with the missionary spirit, and laid itself out, by methods best suited to local conditions, to evangelize the district in which it is centred? And, if

each individual Christian regarded himself as a missionary, and witnessed for Christ in that sphere in which he is placed, it is no exaggeration to say that the world would be revolutionized.

Some of the old methods of evangelism are not yet played out, and can be profitably employed, where conditions permit, to-day. But I want here to refer to two special opportunities that seem to have developed with the war, and to plead that they be fully grasped. One is the holding of lunch-hour services at works and factories. Entrance to such places can often be obtained if a tactful approach is made to the management, particularly if it can be pointed out that the effort is no mere denominational one, but is an honest attempt to pass on the Christian message to the workers. Much is being done in this way, but I cannot help thinking that more could be done if the initiative were taken.

In the second place, it may well be considered as to whether sufficient use is being made of the opportunities afforded in connection with the various canteens being run for the benefit of the troops. No one can deny that the Churches have responded magnificently in providing such canteens, and in thus helping the men and women in the Forces to find suitable recreational facilities and needed refreshments. But are we to be content merely to provide social amenities? Is not our greatest task to give spiritual help?

We are told that we must go carefully, or the canteens will fail to attract, but sometimes we are so careful to avoid "driving religion down the throat" (to quote a well-worn phrase), that we fail to give any spiritual help at all. Surely some means can be found of bringing those under our influence into touch with the Gospel. We can be too apologetic, and often it is found that, where a tactful opening is prayerfully sought, there is a most ready response to the message of salvation. God forbid that any should have to say of us, "You gave me cups of tea, and provided me with billiards and ping-pong, but you never said a word to me about your Saviour!"

These two methods of service will not apply to all districts, but one thing is certain: opportunities of aggressive service for Christ, in some form or another, will be revealed to those who set out to serve Him. So, let us not say, "The time is not come." It has come, and it is with us now. It remains to be seen what the response of the people will be to spiritual things after the war. It is not at all certain that it will be a good response. Then let us grasp the opportunities of the hour. We must evangelize for Christ. What are we waiting for? Some special revelation? We know enough already to be certain that it is God's will for us to go forward.

To lead a fellow-man to true faith in Christ as Saviour is always a miracle. No man by his own zeal or wisdom can do this. It is the work of the Holy Spirit Himself. The apostles had to tarry till they received the Holy Spirit before the thousands were turned to God. There is still no other way, and there never has been.

¶ *A striking story of fellowship in Leprosy work, and of occupational therapy.*

Fellowship in Leprosy Work

A. Donald Miller

IT was in his little mud and bamboo cottage that I had my last talk with Mr. Gandhi. It was on the night before he left for New Delhi for the fateful talks with Sir Stafford Cripps. The air was hot, and a small *pankah* swung irregularly, disturbing the flame of the oil-lantern. "*Bapuji*" sat stripped to the waist, a spinning wheel near at hand.

I had known this leader for many years ; and it simplified our relationships that we never talked politics. It was the leper in his need which brought us together. For him *Gandhiji* showed a real concern. He had visited some of the Homes of the Mission to Lepers, and I had received him at Purulia, the largest Leper Home in British India. On my side I had, at his request, written a series of articles for his paper *Harijan*, on the part village workers could take in dealing with the leprosy problem. Passing through the Central Provinces a few months before leaving India for the last time, I found that intervals between trains would enable me to pay him a hurried parting visit. For my own sake I wished to do this ; and I also wished to emphasize the challenge of India's leper problem. "It is," I said, "not so much a problem of health, as a challenge in fellowship. It is on that ground that I bespeak your courageous lead in the India of the future."

That was a point well taken. I had no need to urge Mr. Gandhi's own sympathy ; I was assured of that. And he went on to tell me of a case which showed his personal concern, and how he had acted.

"There came to me some time ago," *Bapuji* said, "an educated, cultured man, with the disease well advanced. He had then no hope of getting better. He said that all he wished to do was to spend the rest of his life somewhere near to myself. So I set apart a little house for him. There he lived. I suggested to him that he try to get rid of the disease by fasting. He followed my advice, and engaged upon a severe fast. And as the fast progressed the evidences of the disease began to disappear. His face, so swollen, began to assume a more normal aspect. We were much encouraged. But as the signs of the disease waned, so did his strength. He got weaker until, even though the disease was improving, he had at last to break off his fast. And so the benefits were lost."

Two days after that talk I was watching hundreds of Indian peasants with leprosy pressing eagerly for their turn to receive the injection of the golden, gleaming oil which a missionary doctor was giving them. They admitted their insufficiency to find a cure for their disease by their own self-discipline. Something from outside themselves was needed to meet their need. And when, later, I went round the Colony which this doctor superintended, I joined with a great company of patients as they bowed in prayer in the church where healthy and sick all met together. Confessing their failure,

in the spiritual realm, to save themselves, they asked for the Divine indwelling and empowering of their lives. Then I went out and saw men and women coming, stage by stage, not to an emaciated, but to an enriched life. At school, in the fields, in works of service of others, they were coming to experience a fuller life physically, morally, and spiritually.

AS I look back on that talk, and then on that later scene, I see in them something profoundly symbolic. To that stricken leper who went to India's leader there was offered, in all kindness, a house apart, alone, and the way of cure by denial of sustenance from without. He was to be self-sufficient. From within himself alone restoration was to come. And while his disease appeared to be improving he himself was approaching nearer and nearer to death. "Cure" would only come at the cost of losing life itself.

On the other hand was the scene of men and women entering a fuller life by a frank admission of their own insufficiency, and by receiving medicine for body and spirit from outside. The first way failed because it was solitary and self-sufficient. The other way was succeeding because it was one of fellowship, and of dependence upon the grace and goodness of power from without.

In the missionary task of to-day too much emphasis cannot be laid on the contrast between the world's inability to save itself and God's power to save it, man humbly co-operating in receiving God-given salvation. It is difficult for even the religious not to be dazzled with the achievements of man, and to look for a glorious kingdom of this world built by his own efforts. It is true that, in fearful reaction against this dazzling delusion, some have entered upon a pessimistic derision of all man's activities, leading to a passive waiting for God's intervention, with no adequate realization of the importance—in God's good ordering—of man's co-operation. Between these two extremes it is for the witnesses of the Gospel of Christ to show, in all fields where that Gospel is preached, that it, and nothing else, is the "power of God unto salvation," and that man's part is to avail himself of that power, using it for every noble purpose, and making it the very basis and bond of a better order.

It was not for nothing that our Lord so often singled out the leper for His touch of fellowship and His word of healing. It was not for nothing that, in the Divine Commission to His disciples, the cleansing of the leper was mentioned in a category apart from the healing of other ills. In the leper was life at its most barren. He became a kind of test case. And that is why no work in the mission field is to-day more fraught with opportunities of demonstrating the saving power of Christ and His Gospel than work for sufferers from leprosy and from all that leprosy brings in its train—economic want, social stigma, spiritual desolation.

Six years ago I stood on a bare, salt-wasted stretch of land in the United Provinces with a cheap Japanese measuring tape in my hand and a roll of blue-prints under my arm. The people of Fyzabad had for years failed to cope with

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Details of Speakers and Chairman will be announced later or may be obtained from the Secretary, St. Luke's College, Mildmay Centre, N.1. Admission will be by ticket for which application should be made to the Secretary.

their leper problem. Occasional pious resolutions were passed, but nothing happened. At last they turned to the Mission to Lepers and said "Can you help us?" We replied, in so many words, "We can help you if you join in and do your part."

Thus it came about that the people of the district provided forty-four acres of land—much of it barren through saltiness—and seventy thousand rupees in cash. The denominational society at work in the area was the English Methodist Mission, but it frankly said that it had no one available or equipped to build up a new work from zero, though it might keep a superintending eye upon a work already built and functioning. I found myself being drawn in to save a scheme from failing to germinate, by going into "camp" for a year and settling down to the task of pioneering.

I remember standing alone under the wide skies, with the dazzling white earth stretching about me, offering my prayer to God that we might be His agents in the accomplishment of His Will. Then, a month or two later, after the whole lay-out had been marked, and the first bricks hauled to the site, and the foundation trenches of the first three houses dug, a company of us gathered together and the foundation stone of one house was laid by a representative of the Mission to Lepers; the second by a missionary of the Methodist Mission, and the third by a member of the local Indian Church. Together we offered the whole project to God for His guidance and empowering. Eight months later came a day of red carpets and fluttering streamers, when the Governor of the Province declared the Fyzabad Leper Home and Hospital open.

On the cloudy, cheerless day when we received the first patients—a pleading, homeless little company of dejected and dirty sufferers from the disease—the Indian doctor, the compounder, my wife and I stood in the reception office before the day's work began; and in three languages we offered our prayers. Again we called for the streams of God's grace and goodness upon this enterprise of divine and human co-operation. And then began the glorious task of clothing the naked, feeding the hungry, receiving the strangers, and ministering to the sick. The seed was sown.

Five months later a new Governor visited the Home. By now a missionary of the Methodist Mission, the Rev. W. H. Russell, had taken over from me. This is what he wrote:

> "For a week before the event, the hundred patients in residence had been working hard to get the place ready, and the roads and houses were gay with lines of flags, though the hospital building had been left as it was, its soft tones and beautiful lines sufficient decoration in themselves. His Excellency and Lady Haig found plenty to see: an administrative block comprising offices and stores; a hospital, small but complete to the last detail, with accommodation for about twenty patients; fourteen cottages for in-patients in permanent residence, but not requiring accommodation in the hospital wards; the doctor's house, and quarters for the subordinate staff; trim roads lined with young trees; vegetable gardens belonging to the patients; a fruit garden containing a hundred and twenty trees;

a piece of land, rather poor in quality, but already sown with cereals; a football field; the beginnings of a flower garden, bright with phlox and dahlias—in fact, a wilderness already blossoming and rich with promise. The visitors were keenly interested and asked many questions. The only point which they seemed to find difficulty in grasping was the fact that this well-ordered and beautiful Home had been open for only five months, and some of its buildings had been completed but a few weeks."

Already, although no church building was then erected, daily worship was coming to have an increasingly determining part in the life of the Home. Hindus and Mohammedans were beginning to feel in the Christian approach to God something which lifted up their own hearts and minds.

"The patients have, of their own accord, adopted one excellent Methodist custom—they take a collection at each Sunday service. The object of this, they explained to me, was to help to provide some kind of building in which they might have meetings and night schools, and hold the Sunday services. The money for the collection comes from the ration allowances which are paid to the patients, or the money which some of them earn for doing work in the hospital as nurses, injectors, dressers, and the like. (It should be noted that most of the work of the Home is done by the patients themselves.) Last month the five Sunday collections brought in exactly ten rupees (fifteen shillings) mostly in farthings. It brings a lump to the throat to hear a leper sing the Hindustani equivalent of 'I'll praise my Maker while I've breath.'"

The splendid Christian Indian doctor, Dr. P. J. Chandy, in the first year settled down to an ever widening task, and at the end of it wrote as follows:

"We have been giving emphasis to occupational therapy from the very beginning, so that the inmates have come to realize the dignity of labour, and no one sits at home lazy during the work period. Everyone gives a hand in the day to day work of keeping the grass off the roads, in levelling, cleaning, weeding, gardening, cultivation, cutting drains, road-making and the like.

"As days go by it is a pleasure to see patients who were once dejected and worn out, laid up with multiple ulcers, look healthy again and turn out a full day's work. We have several such patients in the Home now.

"The health of the Home as a whole has considerably improved. All have gained in weight, and the proportion of people who can do a full day's work is on the increase.

"We cannot claim to have 'cured' anybody in the strict sense of the word. A good number have become negative for bacilli and almost all have felt life flowing once more through parts of their bodies which were once practically dead."

A YEAR later the work for the women was beginning to assume greater importance.

"Pankumari was found on the streets of Ajodhya, taking what appeared to be her last breaths. The kind-hearted policeman who saw her in this condition put her on an *ekka*, and sent her to Zamurradganj. She could hardly sit up when she arrived at the hospital. One foot was gangrenous and there was little hope that she was going to live. We have, however, found life returning to her limbs and she escaped an amputation. For several weeks she was completely

bed-ridden. It was interesting to watch her recover slowly ; lying down all the twenty-four hours ; then propped up in bed ; then standing supported ; standing without support, one step, another step. . . . Now she is able to walk and she no longer goes to attend Mrs. Machin's Bible classes carried on a stretcher. She, too, has started a class for the women and let us hope that she will be thankful to Jesus the Good Physician, through whom she has seen this great change in herself."

A few months afterwards a Hindu patient, a Brahmin, and well-read in Hindu scriptures, professed his desire to enter the fellowship of Christ's disciples. There was a storm from among some of the orthodox in the Home. For a while, threatened with physical violence if he took the step, this follower wavered, but finally determined to go forward, whatever the consequences. He is now a leader of the little Christian community growing up in the Home, and though the disease is too far advanced for him to hope for full health again, he is finding joy and new life in the faith which he has embraced. At the end of a Bible class not long ago this patient said he would like to read a passage which gave him great comfort.

" He read in Hindi, which I will translate literally : ' We do not give up courage. For though our outward manhood goes on perishing, our inner manhood goes on being made new day by day' (II Cor. 4 : 16). He is an advanced case, and a mere glance at his body would tell the most casual observer how appropriate the first half of the verse was. And he was an advanced Christian too, whose faith was actually being renewed in daily worship, fellowship and service."

And as the wilderness was beginning to blossom as a rose in the spiritual life of patients, so it was in every other sphere. These broken men and women were taking hold of the waste land, patiently sowing it with a rotation of crops which, they were told, would in time change the quality of the soil until it become productive, and great was their joy (as great was the amazement of the villagers around) when, this last winter, the Home won the prizes at the Fyzabad Agricultural Show for the best sugar-cane, and for the best reclamation work of hitherto unused land !

WITHIN the grounds of the Home, flowering trees are growing up. Gardens are gay with flowers through the winter months. Fruit trees are beginning to bear their oranges and guavas. A self-respecting community goes about its daily tasks of service. Recently the doctor organized an "All-Friends Day," when officials and neighbouring peasants, Christians and Non-Christians, gathered to be the patients' guests and to see them at their school-work, their cultivation tasks, their games, their worship. "You'd never dream they were lepers !" said one Indian official, greatly impressed.

The Home has become a training centre for doctors in rural medical service, and for village welfare workers. It is the hub of clinical work for patients for a considerable area. It is sending out its discharged patients, free of all signs of the disease which brought them to the Home.

Recently word came to the Home that a leper was dying by the roadside a mile or two away, abandoned to his misery by passers along the highway. Four stretcher-bearers from among the patients went out to bring him in. Two were Hindus, one was a Mohammedan, one a Christian. All had caught something of the spirit animating the Home. They tenderly lifted this exhausted man on to the stretcher and carried him to the Home. There he was laid on a hospital bed, where he was washed and nursed and fed by fellow-patients whose own suffering was being transformed in service. The superintendent came to talk to him as he lay at ease, rested and refreshed. And there was one phrase which this patient, describing how he had been brought in, kept repeating again and again in bewildered wonderment. "They never even asked my name!"

It did not matter whether he were Brahmin or Dom, Mohammedan or Hindu, a near neighbour or from distant parts, of social standing or of humble stock. They didn't even ask his name. But there was a Name, one above all others, which more and more they called upon. And because that Name mattered more and more, all other names were brought into a common fellowship of human need to be served and succoured with equal care, where everyone was "brother" and none exalted or despised.

It is in such demonstration of the power of the One Whose Name is above every name, to bring fulness and freedom through fellowship, that the missionary task in these days must be more and more discharged. Men will only turn from the lure of supposed self-sufficiency, with all its fatal consequences, when the fellowship of Christ's people demonstrates in act His perfect sufficiency; His power to transform the desert, and to bring renewed life at the place where man alone faces inevitable death.

Major X and the Lepers

I HAD an experience I have never forgotten in one of the large leper colonies in South China, not far from the Island of Hainan. I was passing through by small French steamer on my way from Hong Kong to Haiphong in French Indo-China, making my way to Kunming in Yunnan to travel along the Burma Road. Our steamer had some engine trouble, so I had a couple of days ashore, and spent most of the time in the leper colony, seeing something of the work that was being done to make life a little easier for these unfortunate creatures.

Injections of Ethyl Esters of Chaulmoogra Oil were being used in this place, with some very definite success. These Esters had been supplied by my own college (the Peking Union Medical College) and, therefore, I had some interest in the results. I remember having dinner my first night in the colony with Major X, the only "foreigner"; I naturally supposed him to be a doctor. During the meal I learned to my surprise that Major X was not a doctor, but a retired official in the Indian Civil Service, who had some five years previously decided of his own free will to devote his time of retirement to looking after the Chinese lepers, rather than return home to his native land and settle down. I felt very glad to see this contribution to Anglo,Chinese friendship.

Jay See.

This broadcast was made in India by one of our Consulting Editorss, who is a well-known Leprologist.

They Walk Alone

Robert G. Cochrane, M.D.

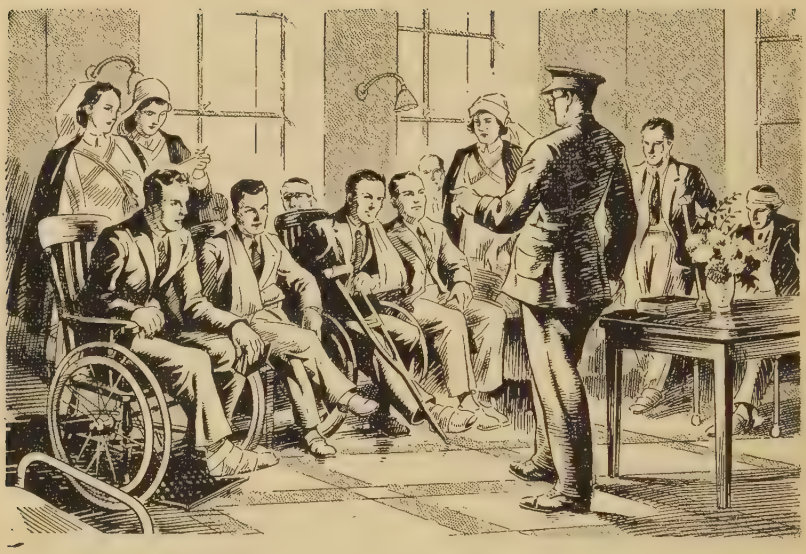
THE title, speaking as it does of the condition of those who, for various reasons, usually unjustly, have been ostracized from ordinary society, has possibly been inspired by that fine book, *Who Walk Alone*, recently written by my friend, Mr. Perry Burgess, President of the American Leprosy Foundation. In this book he depicts something of the agony of mind a man goes through when he discovers that he has leprosy. The central figure in the book is that of an American soldier who served in the Philippines, and years afterwards discovered to his horror that he had leprosy and dared no longer live with others as an ordinary member of society.

The case, of course, could be paralleled scores of times in this land of India, and in our hearts, when we hear of sufferers from leprosy, a deep sense of pity is aroused. Yet to be pitied is the last thing a person with leprosy wants. It is not sentimental expressions of compassion that are needed, but an understanding of the sufferer's position, an overcoming of our secret fear of such a person, and a giving up of the old practice of treating sufferers from leprosy as outcasts. These changes alone will enable men and women with leprosy to regain their self-respect and will encourage them with the hope that their return to social fellowship is possible, and is desired by their friends.

In introducing to you the subject of leprosy, I have no intention of showing you that side of it which arouses pity and a sense of fear and horror. There has been more than enough of what some people would term "sob stuff" written about leprosy. Let me approach the subject from the angle that my listeners are understanding men and women who wish to know facts about leprosy and how they can co-operate in altering the mind of the public, and so pave the way to a more intelligent attitude towards the disease.

In approaching this problem, the first thing of which we should try and rid our minds is what might be termed "the leper complex." Therefore, I make an appeal to all who hear this talk that they endeavour to refrain from using the word "leper." Such words as "leper" and "unclean" are relics of the middle ages, and should be no part of our vocabulary.

Let us, by all means, fight the disease, but let us not ostracize and stigmatize the person who has leprosy, for he is not cursed by God, neither has he a disease which is the result of immoral living or other sins. Some may say one cannot get rid of the word "leper," for it receives sanction from sacred books, but it must be borne in mind that in early times, when diseases were not differentiated as they are to-day, much that was called leprosy was not leprosy at all. Many of these diseases which were grouped under the name "leprosy" were highly infective, and hence leprosy was considered to be a deadly disease,



The Gospel Message for Wounded Men

An Army Scripture Reader writes: "One phase of our work here that has been specially blessed of God is our Hospital Work. We visit every week six military hospitals; in two of these we conduct a weekly Gospel Service. I wish you could come with us some Friday or Sunday evening and see the procession after our 'boys' have announced that 'Bob Munro and His Happy Gang' are here for another service.

"Some come on crutches, some in wheelchairs. Those who can walk help those who cannot; it is most interesting to see these men rising above circumstances, and entering wholeheartedly into the service, and listening reverently to the messages and testimonies, but best of all several have accepted Christ as Saviour through this ministry."

Up in the firing line, in hospitals, camps and barracks, at Home and Abroad our 171 Men and 17 Women Workers carry the Message of the Cross to the men and women of our Fighting Forces—a great missionary opportunity that must be seized now.

The **Army Scripture Readers and**

Soldiers' & Airmen's Christian Association

35, CATHERINE PLACE, WESTMINSTER, LONDON, S.W.1

from which no recovery was possible, except by Divine intervention. For this reason there was, and is, great fear of leprosy.

Another reason for the fear of leprosy is that it is, in some forms, a mutilating disease ; but while that is true, many of the worst deformities and ulcers are not infective, and need not be shunned. How frequently persons with such ulcers are avoided, and their wounds neglected, whereas, if the usual cleanliness and care were used, they could quite easily be treated in ordinary dispensaries and hospitals, and leprosy institutions would not be besieged with cases for which they have not accommodation, and which could be treated equally well elsewhere.

Now let me endeavour to pass on something of the findings of the past few years, and so help you to understand that this is indeed a subject worthy of study, a disease possible of prevention, a campaign profitable to support.

The British Empire Leprosy Relief Association in this province (Madras), through its various investigation units, and particularly as a result of its Child Investigation Centre, has contributed much towards elucidating some of the problems which have, up to now, been little understood. Evidence has been gradually built up, indicating that leprosy is largely a disease which spreads among children ; that the adult seldom acquires it, and that, while certain forms of leprosy are serious and dangerous, particularly to children, much is innocuous and of no danger to the public.

Childhood and over-crowding are the main factors in the acquiring of leprosy. Defective diet, as far as can be ascertained, plays little part in the acquirement of the disease, and the part played by diet in relation to the treatment of the disease has been overemphasized. Air, food and water, so far as we know, play no part in transmitting the disease. As far as our present evidence goes, it can only be acquired by persons, especially children, being in close contact with someone who has infective leprosy.

IF this contact is close and prolonged, then the disease is acquired in a large percentage of children, but so low is the infectivity of leprosy that probably even under the most favourable conditions for infection, fifteen to twenty per cent. of children escape. Not only may some fifteen to twenty per cent. of children who come into contact with leprosy escape the infection, but of all the children who acquire the disease, at least fifty per cent. show a form which spontaneously recovers without treatment. We are now more able to recognize in children those types which are comparatively benign, and those which are more serious and tend to develop into the relatively dangerous and difficult cases to treat.

If, then, much leprosy is benign—dangerous neither to the person with it, nor to those around —it means that, vast though the problem is, looked at as a whole, there is a fair prospect, given adequate training of medical men and adequate resources, of bringing the disease under control.

If every mother in India would resolve that no child must be handled or picked up by any person with leprosy, this would do

more than any other measure to bring the disease under control. While this statement is true, it cannot be too strongly stressed that leprosy should not be looked upon as a disease with a social stigma. Not only is it encouraging to remember that probably fifty per cent. of all children who acquire leprosy throw off the disease before adult life is reached, but there are certain forms of leprosy which appear to be very severe, yet clear up almost miraculously, and that without treatment.

When one realizes that such spontaneous "cures" occur, one can readily understand that if these forms are not recognized, success may quite honestly be attributed to a drug or other form of treatment, and yet the form of treatment suggested may have nothing to do with the subsidence of the disease. Therefore, in all cases, the important question is not just whether a person has leprosy or not, but whether he has a serious form of the disease, requiring immediate, intensive and expert treatment.

I am often asked: Is leprosy on the increase or decrease in India? The answer is "Yes" and "No." There are certain villages where leprosy is of negligible moment, whereas there are other villages where the incidence may be five to six per cent., eight per cent., or even more. We are beginning to be able to say that, given certain conditions, leprosy is not likely to spread in a village, whereas under different conditions, the disease is likely to increase.

The main factors in the spread of the disease are: (1) The percentage of infective, or as we call them, "open," cases in the village; and (2) the extent to which children are in close contact with such "open" cases. Remember that one "open" case coming into contact with many children may be more responsible for the spread of the disease than a greater number of open cases not in contact with children. It cannot be too strongly emphasized that you, as a healthy adult, are very unlikely to acquire leprosy, but for goodness' sake shield your children from infection. If there is a known case of leprosy in your house, street or village, if you value child-life, let him not handle, touch or have any dealings with children.

You will note that I have said very little about treatment. I have purposely avoided doing so, because leprosy, though easy to prevent, is, if it develops seriously, difficult to treat. Yet, in the hands of those who understand and have studied the disease, the results of treatment are not discouraging. During the past six years in the Lady Willingdon Leprosy Sanatorium, the discharge rate among the more serious forms of the disease has increased more than eight-fold. Relapses do occur all too frequently, but there is considerable hope of recovery if intensive treatment is commenced early.

Finally, a few hints to those who wish to share in the fight against this disease:

1. For Doctors. If a doctor, try and get some special training, so that you will come to understand the disease better, and develop a real interest in its prevention and treatment.

2. For Others: (*a*) If you, or anyone you know, have the disease, do not resort to remedies

which claim dramatic cures, for dramatic improvement in leprosy is deceptive. Remedies which show steady progress are more reliable than those others which appear to give remarkable results. Only those who understand all the vagaries of leprosy can properly appraise the value of any given remedy. (*b*) If a person has been declared non-infective by a competent authority, and capable of mixing with the public without danger, do not penalize the person, or dismiss him from employment or ostracize him, but let him live and work as a normal individual in society. Remember to have had leprosy is no more of a disgrace than to have had measles, and of the two, measles is much more infective.

3. For Those who Suffer from Leprosy. Here are some simple rules :

(*a*) Keep away from children ; (*b*) Make arrangements to sleep apart from other people, and keep all clothes or personal utensils separate from those of the others in the house ; (*c*) Seek medical advice and, if necessary, adequate intensive treatment.

I trust that those who have had the patience to listen to this broadcast will realize that our knowledge of the disease is steadily growing. Those who have the privilege of waging warfare against this age-long disease are determined to carry on, in spite of limited resources, and in spite of the difficulties of the present international situation, for this warfare will continue long after the present world conflagration has ceased.

We are studying the disease in the child, we are studying it in the village environment, we are studying it in the institution and colony, but we need men of good will everywhere to co-operate to their utmost, so that in the not too distant future, the day may dawn when this fair land will no longer be haunted by the fear of leprosy and when we shall understand the disease more fully, and have taken effective measures to banish it from our midst.

(*With acknowledgements to the All India Radio, and British Empire Leprosy Relief Association.*)

THE WORLD IS DEBTOR

The contribution which medical missionaries have made to the prevention of disease and to its scientific treatment is little realized. Perhaps one day some one may tell this thrilling story. It will then be seen that the whole world owes a debt of gratitude to these men and women who, in many parts of the world, have stayed epidemics, laid the foundation of a nursing profession, spread a knowledge of hygiene which has promoted health and well-being, and set an example which is being followed in national institutions. With all this, they have made a spiritual contribution which is of still greater value.

UNUM CORPUS SUMUS IN CHRISTO

The Universal Week of Prayer, which has been arranged every year since 1846 by the World's Evangelical Alliance, is to be held in 1944 from *Sunday, 2nd January, to Sunday, 9th January.*

"For this our only home, we thank you,"

AT THE JERUSALEM LEPER HOME.

wrote Fan inmate of our Leper Hospital and Home at Jerusalem to "unknown benefactors."

"I had expected a prison,"

he says, "but there was a home, kind sympathy and loving care." But now

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**** *This is a British Society directed by a British Board*

Moravian Missions, the oldest Protestant Missionary Church, was founded in 1732

¶ *An important contribution to post-war policies.*

Central Asian Frontier Lands

A. F. C. Read

IT can scarcely be denied that every country in the world is, and will be, greatly affected by the stupendous upheavals of the present time. The new position of China, the inevitable independence of India, and the spread of general education to the remotest corner of inhabited lands, will undoubtedly bring about a great change in the social and political life of those accessible parts known to us as Central Asian Frontier lands.

Among the hill-people of the Himalaya, Karakoram and Hindu-Kush mountains, the average man and woman has ever gone through life imprisoned in the prejudices, the preferences, and the habitual beliefs derived from the environment in which he or she may have been born. The *mullahs* and *lamas*, and consequently their disciples, have little or no sense of cosmopolitanism, on account of the geographical and religious seclusion in which they have been reared. Yet it is they who form the intelligentsia of their lands.

Wherever any organized State has had the opportunity, there has been an increasing educational drive during the last quarter of a century, and the last decade has seen the spread of numbers of modern schools, teaching a full curriculum. Many a tribe can now boast a B.A., some even an M.A., while nearly every small township can produce several matriculates. The young *mullahs* and *lamas* are now no longer the élite, and grudgingly have to give place to the modern educated youths. The attempt of the Amir Amanullah to copy President Attaturk certainly brought about a violent reaction in Afghanistan, but, in the main, one fails to see any great clash between the old and new order. The average Asiatic is taking it philosophically.

It would only be fair to the present-day student class to say that they are more tolerant than their fathers. They, with their professors, have, in the main, ceased to look upon their religion as a divine revelation, and accept the claims of the priest more as a code of society. Nevertheless, many unprincipled politicians, eager to get the masses behind them, appeal most eloquently, on religious grounds, for this and that reform as it suits their policy.

Missionaries have always been pioneers in education, and have, therefore, welcomed the great advance during the last decade, seeing it as a realistic move in the right direction, and incidentally bringing more and more people to a place where they might appreciate, if not enjoy, the Christian Scriptures. The missionary has taken his part also in this progressive move, but whether he has seen any dividend for the great investment is probably a matter for the next generation to investigate.

The arrogant scheming of Japanese politicians, the voice of the Communist, and the ranting of the ultra-nationalist, are all doing a nefarious work by newspaper and radio among this immature generation of young intellectuals. Their mental chaos

CAN YOU SPEAK IN PUBLIC ?

or are you too nervous, or do you feel yourself incompetent to do so ?

Newman Watts, who has been speaking, preaching and writing for thirty years has prepared a new set of postal study papers on *Public Speaking* and Preaching. Twelve clear helpful lessons are given on : how to overcome nervousness, master effective English, develop a good voice and gesture, plan a discourse, find and file information and illustrations, build a library, chair a meeting, conduct a service, carry on a discussion or debate. Special lessons are provided for those interested in speaking to children, to women and in the open air. The course includes personal direction and advice.

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It provides the creature comforts of shelter, food and clothing for needy sufferers in whom the lamp of life has often wellnigh gone out ; by various means it awakens dormant minds and engenders self-respect ; and by special medical treatment it recovers for many the blessings of normal health.

Life for the healthy children in its Homes and those with early infection is wonderfully enlarged and enriched.

Above all, it seeks to bring young and old alike to Him Who came " that they might have life and . . . have it more abundantly."

In the Mission's own and aided Homes there are more than 17,000 *lepers and children, and its responsibilities are great. Extremely high prices of food and essential commodities are now greatly increasing our maintenance costs. Can you help ?*

THE MISSION TO LEPERS

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should be a very fruitful field for the claims of Christ, if carefully considered, and prayerfully approached. No mere preaching at them will do, however, for the rival claims of religion would eventually only confuse.

What does all this represent in terms of religious tolerance in the near future, when great changes will most probably take place? What will the Christian missionary be able to do in fulfilment of his calling ten years hence? If the Christian worker could make himself less conspicuous; if he were not associated with a privileged class, and if he could fit into the natural surrounding more easily, he would probably be better able to escape the suspicious eye of local authority. For it is the Governments which will eventually decide the future of Missions. Major influences, such as the Communist Society of the Godless, must have had a hand in the expelling of missionaries from Turkestan, which is nominally Chinese, as the Generalissimo, Chiang Kai-shek, is most favourable to Christian missions. But such forces must be resisted prayerfully, and patiently borne, without a relaxation of purpose or loss of vision.

Where there is a Christian congregation of reasonable size, whose elders are men of vision, the missionary realizes that his days of leadership are, so to speak, numbered, and rightly so. Where there is but a handful of enquirers, and no native Church within hundreds of miles, the foreign worker feels that he has a genuine right to stay: and that is, in the main, the position of most areas in Central Asia.

One feels that the time is ripe for intense deputation work in India and China among the native Churches, to present the needs of their frontier lands, and, in a very realistic way, to face the Christian Indian and Chinese with his responsibility.

"Facts versus fiction!" is the cry of our age. Home and Field Councils commendably and courageously seek guidance and plan for the future, but unless they face the facts, there can be little wisdom in their decisions. In other words, can we continue to work along the lines of the *status quo*, or should we not rather adopt a more liberal attitude to the possible spheres of missionary societies? Our hospitals and schools are no longer safe from the attack of authority. How many such institutions, closed now through the demands of military and economic war needs, will open again after the war? One would venture to say that, in many ways, the *status quo* has gone, never to return for many a mission.

This may apply less to the work among backward tribes and the far-off frontier lands, cut off half the year from civilization, but in the small townships and larger cities, one sees continually the effectual door of opportunity open to the humble trader or specialist. Why not Christian watchmakers, tailors, mechanics, medical specialists, radio experts, and others, running a business, living a straight and honest life amongst those who despise the professional missionary? Men and women of vision and great courage, who would serve in this capacity, without a name to make them

self-conscious, would be free from the suspicious eye of petty officialdom, and do the work of God in a quieter way. Such would supplement the work of the native Church, and pass on all enquirers and contacts to the local pastor or elders—themselves, of course, being ordinary members, and exemplary in matters of Church order and discipline. If the sacrifice and courage, so mightily displayed in so many places and in so many outstanding works of faith, could now be harnessed and used in the more ordinary walks of life on the mission field, we might go far to eliminate much of the clash of opinion now existing between foreign workers and the indigenous Christian.

The great untouched, or very little touched, areas remain. If privilege alone enabled our entry into those lands, the recent handing over of all such extra-territorial rights by the United States of America and Britain should put our minds clear. The new age will have no room for a privileged class. Chinese, Indian, American and European have to face this challenge together. In preparing for this, and in prayer for "all men," should we not put Governments and native Christian leaders first?

The Seamy Side of Life

DEAR Editors,

Can you find a way by which your featuring of "The Seamy Side of Life" can be given practical value? It is sadly interesting to know what "Consultant" has experienced (May-June, page 154), and how eminent men like Drummond, Mackintosh, Dods and Gossip, have viewed similar situations (July-August, page 215); but the question arises: What are we to do about it? If *World Dominion* could provide an answer, many readers would rise up and call you blessed.

Perhaps Mr. Geddes has given a clue. If average Christians were asked by an enquiring pagan at "the home base" what steps he must take in order to become a Christian, the vast majority would not be able to give the advice sought. "'Tis so, and pity 'tis 'tis so." Many would be helped beyond measure, I think, if they had in a nutshell some formula which, given to the enquirer, would at least start him thinking.

I suggest that three or four well-known and experienced Christians, theologically minded, be invited to reply to the "pagan's" question, in not more than one hundred words, and to append such Scripture references as are necessary to show that their words are based on the Scriptures. This would provide most valuable material. Theologians would inevitably deal with the subject in different ways, but their statements would be more useful because of this. Not only would their contributions be valuable for handing to enquirers, but many Christians would find them stimulating to further study.

Another matter, by no means divorced from the foregoing, is the surprising amount of criticism of the Churches which is being heard, not only from the pagan youth outside but from earnest young Christians within. Without discussing the main question: "What is wrong with the Churches?"—on which much may be said—it is beyond question that in and out of the Churches, youth has very definite opinions on the subject, and what they think is by no means flattering. We may well ask: What are we to do about this?

JAS. J. HART.

¶ *Communal kitchens are no new thing to the West African tribesmen.*

Strange Liberian Tribes

R. Munn

[Until a very short time ago, the great hinterland of the central section of Liberia was totally unreached by any evangelistic witness. This area, stretching from the coast at Grand Bassa, to the borders of French Guinea and Ivory Coast, embraces three tribes, namely, the Bassa, the Mano and the Gio—and also a large part of the Kpese tribe. For some years, a work was carried on by the Canadian Regular Baptist Mission among the Bassas, but four years ago, that work was closed, owing to a financial crisis in the Mission. Burdened with the need of the interior tribes, which had so far been unreached, and with the vision of establishing work among them, workers of the Canadian Regular Baptist Mission returned to Liberia, some under the auspices of the Worldwide Evangelization Crusade, and some under the Mid-Liberia Mission. Although only a comparatively young worker, and only temporarily located in Liberia because of international difficulties in entering his own field, yet the writer has had the unique opportunity of having been able to visit every part of the work of the Worldwide Evangelization Crusade in Liberia. Most of his time was spent among the Bassa people.]

ALONG the coast of Liberia, in West Africa, live a large tribe known as the Bassas. These people, small in stature, and noted for being extremely lazy, have been in contact with civilization for a long time. As is the case with many other pagan tribes in Africa, this has tended to make them arrogant, argumentative, and consequently difficult to handle. The women are greatly addicted to smoking, and the men use snuff incessantly when they can obtain it. These people have lost all their former arts and crafts, such as pot-making, cloth-making, and varieties of ornamental work in brass and iron. They depend on European traders at the coast for the supply of all their commodities.

Life among the Bassas is communal. Like the Kru people, their houses are square, not round like all other native houses in this part of West Africa. Every town has two, three, and sometimes several, large kitchens (which are merely a shelter, with a roof supported on posts, and with no walls). In these, the townspeople congregate to cook their food, hold their *palavers*, and discuss their court-cases. Here, too, the missionary holds church services.

Among the Bassa tribe is to be found what is probably one of the strangest movements in Africa, namely, " The Country Church," as the people themselves call it.* This Movement has spread all through the Bassa tribe. Even up in the interior one occasionally stumbles across mud churches of varying sizes, usually situated some short distance outside the towns. The " Country Church " has its own " pastors " and " exhorters." These are usually Natives, who, having learnt a smattering of English, have gone to the Churches at the coast (with which the

*Whether this originated with the " Prophet Harris Movement " in the Ivory Coast, or whether it is an offshoot of that Movement, it is difficult to say, but in character and spontaneity they both seem alike.

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SALISBURY SQUARE, LONDON, E.C.4

Cheques, Postal Orders, etc., should be made payable to the Society and crossed "Barclays Bank Limited."

" Country Church " is affiliated), and, for a few cents. have bought a preacher's licence. These men have no idea of the truth, and the small knowledge which they gather from the Churches at the coast (whose spiritual life is at a very low ebb at the best of times), becomes so perverted that we sometimes wish they had never heard anything at all.

A missionary once met one of these " pastors " going off to hold a service in a town. Under his arm he carried his " Bible," which turned out to be an old copy of a secular magazine from America ! Few of them can read, and I have often seen them seemingly engrossed in a book or magazine which they are holding upside down. Some of the tales which they tell, purporting to be " Bible stories," are fantastic. One of our mission boys attended a service where a " pastor " was holding forth on the story of Jonah. Waxing eloquent, he exclaimed : " And my dear brothers and sisters, remember that after Jonah had been swallowed by the whale, the whale became sick and vomited Jonah, who, in turn, swallowed the whale, thus Jonah ' got best.' " Our boy said to him afterwards : " But, my friend, Jonah never swallowed the whale, and the Bible does not say that." " Oh well ! " replied the " pastor," " if Jonah did not swallow the whale, he swallowed something."

Many of the members of the " Country Church " live lives which are as degraded morally as the pagans who make no profession at all, and their self-righteousness is such that they often tell us they do not need us or our message. On the other hand, there are those whose hearts are hungry for the Bread of Life, and it is from among these that we believe God is going to call forth many to form part of His true Church in West Africa.

OUR centre at Gaypeter is situated in a fairly thickly populated area. Within a radius of ten miles are to be found some fifty or sixty small towns and villages. In the past, we have used what we ourselves came to look upon as rather " hit-and-miss " methods. By this, I mean that it was left to individual workers to go to whatever town they felt led, and hold services. The result was that some towns heard the Gospel constantly, whilst others were neglected. Many small villages, hidden away in the bush, sometimes only a few hours' walk from the station, had been missed entirely. We later found such places, where the people had never even heard the Name of Jesus, and who told us that they believed " God " was the big trees which they always leave standing when cutting their farms, and to which they offer sacrifices of corn and rice.

Recently, we have divided this large area into circuits, which are visited at least once a week. In this way, contacts are made and seekers are definitely taught and instructed in the things of God. In almost all of these circuits, there are the ones and twos who have really come to know Christ as their Saviour. Many of the " Country Church " members have confessed that now they are beginning to see what it means to follow God. A man said to me on one occasion : " I see that if I follow Christ, I cannot have my

sin and fetish." I replied : " Of course you can't ! " " Teacher," he said; " the God-path is a hard way to walk in ! "

From our centre in River Cess comes the report of as many as twenty people gathering in the kitchen in the evenings, to learn to read Bassa. One man, in a short time, has learnt to read every Bassa book. He has become a Christian ; has put away his other wives, retaining his first wife, and is witnessing a good confession of faith. Our prayer is that many of these Bassa people will find in the Bible, Him of whom Moses in the law and the prophets did write, Our Lord Jesus Christ.

God has signally blessed the work up in Mano and Gio country. In our Mano work, there are some groups meeting in their towns and holding services on their own initiative. We are praying and looking for an indigenous Church amongst the Manos. The Gios are also responding to the message of salvation. In the town of Gaple, where our mission-station is situated, the Natives have built their own church. One man shows outstanding qualities, and our workers think that one day he will take a leading part in the Church, among his own people. In the surrounding towns, quite a number have openly burnt their witch-craft and " medicine," and some are truly seeking to follow Christ.

The work is still in its pioneer stages, and there is still much spade work to be done. The Manos and Gios are of the finer type of Sudanese stock. Unlike the Bassas in every respect, they are tall and well-made, and have all kinds of arts and crafts ; best of all, they are still, to a large extent, unspoiled by civilization. These two tribes offer a unique opportunity to the messengers of the Gospel. It was only a few years ago, comparatively speaking, that they were subjugated by the Liberian Government. Since their subjugation, their devil societies and native cults, which have such a stranglehold upon their brothers in Bassa, have been more or less shaken off. To-day they are, on the whole, well clothed with their own home-spun native cloth, hard-working and industrious. A fine, manly type of people, they offer a wonderful opportunity to the missionary of the Cross, ere Islam filters in from over the French borders.

AFRICA'S GREAT NEED

RECENT correspondence from Liberia shows the nemesis which follows neglect of the proper instruction of immature converts. There has been a tendency to stop at preaching and baptizing, and to fail to realize the equal urgency of Christ's further word : " Teaching them all things *whatsoever* I have commanded you." A great need here is the training of a teaching, as well as a preaching, ministry, and that is an urgent need in the African Continent. Missionaries are needed who have the gift of teaching and inspiring others who, in turn, can perform the same service for their fellow-African Christians.

¶ *The following is the gist of an address given by the Director-General, Norwegian Ministry of Education, at a meeting of the Scandinavian Christian Fellowship.*

Brave Stand of Norway's Church

Olaf Devik

[Christianity was accepted by the people of Norway in the middle of the eleventh century. Their conversion from paganism to Christianity took place in a surprisingly short time. "White Christ" was accepted as the new leader by both King and people. The new ideals made it possible for the unity of family life, the law, etc., to be preserved, and laws were only altered as the new religion made it necessary. The personal conception of freedom was steadily developed. During the Reformation of the sixteenth century the Evangelical Lutheran Church became the National Church. In 1814, the country regained its freedom. Since then, the Church has grown in experience and inner life.]

IT has been said that the "Grey Army" of the Church will stand for freedom. The struggle of the Church against Nazism is proof of this statement. The pressure of the Nazi army of occupation has brought emancipation from material things. The individual is supported by the fellowship, and scarcely thinks of things in the singular.

Protestant Church members form nearly ninety-seven per cent. of the population, the remaining three per cent. consisting of Roman Catholics and other denominations, of which Methodists form the largest group. The Church of Norway is an established Church, more closely related to the State than the Church of England.

In 1940, the so-called Administrative Council managed to meet practical needs and to ensure a minimum of interference from the German authorities, but the intention of the Germans was to start the complete Nazification of the Norwegian people. The Propaganda Department interfered with the Broadcasting Service. The writer, in an interview with the propaganda authorities on one occasion, emphasized the necessity of keeping to the old forms of broadcasting which suited the Norwegian mind, and stated that Norwegians would listen to no propaganda. The Germans said, however, that they were there to educate the people. A year later, nobody at all listened to the German broadcasts, but they listened to those of the B.B.C. in Norwegian. Eventually the German officer in charge of the Department was recalled, but the new one succeeded no better: 400,000 receiving apparatuses had to be confiscated.

The Norwegians discovered the German lack of humour, but the writer was told on one occasion that the Germans do enjoy humour, except in regard to the army and the Fuhrer, "because he is our god."

In September, 1940, a new era was inaugurated. All political parties were dissolved, and the Quisling Party (one per cent. of the population) was recognized. Bishop Berggrav called a Conference in October, 1940, and was able to establish unity among the Church Parties. He was sup-

ported by Professor Hallesby, the leader of the Conservative Church Party. This unity, which was considered impossible previously, was to be of inestimable value.

The Nazification of Norway now started with a series of laws, which means political and social revolution. As a solemn protest, the Norwegian Supreme Court of Justice resigned. The Church followed in action, and was thus the first body to take common action in defence of religious and moral principles. The Church claims that it is not interfering in politics when it claims to follow the highest authority. A manifesto was read in all Churches in February, 1941. The letter was printed, and thousands of copies were sent round the country in an amazingly short time. The Church struggle had begun.

It is not possible to force National Socialist ideas on a people without coming into direct conflict with the Churches (representing the Law of God). The Norwegian inner front grew firmer and firmer as the pressure increased. One Association after another was attacked, but did not yield : forty-three organizations sent a letter of protest to the *Reichs Commissar*, which led to many leaders being arrested. Concentration camps had to be enlarged, and a state of emergency was declared in September, 1941. Many organizations were dissolved. Religious meetings and Church Services in these circumstances became of growing importance. So did the work in the schools, though under great difficulties. The teachers and the schools fought magnificently their struggle, side by side with the Church, not only in spirit, but actually.

On 1st February, 1942, Quisling was made Minister President of Norway. On 5th February, two laws came into force : (1) Compulsory membership in the Nazi Youth organization of children aged 10-18 ; (2) Every teacher to be a member of a new teachers' organization of extensive power.

THE Bishops took the open offensive. On 14th February, they sent a letter of protest to the Quisling Minister of Church and Education. They affirmed that the fundamental relationship between child and parents is a sacred institution. At the baptism of the child, the upbringing is laid upon the parents, and no one can interfere without trampling the law of God under foot. In fact, they must obey God rather than man.

The teachers organized their resistance, and from the 20th February, letters arrived from them, stating that they would not belong to the Nazi organization. 12,000 teachers out of 14,000 signed this protest. The Nazis could not compel them to go against their consciences, although 1,000 teachers were imprisoned. Of these, 750 were later on deported to hard labour in Northern Norway for half a year, but they kept their stand : so did the school children in a splendid way. This led to the definite defeat of the attack on the schools.

The Church could no longer collaborate with a Government like the Quisling. The Bishops protested again, and resigned on the 24th February. The determination of the Bishops to resign made a deep impression when their

manifesto was read in the churches a week later. The vast majority of the clergy thus protested, and stood by the Bishops. During all this time Bishop Berggrav was an admirable leader. On Good Friday, Bishop Berggrav intended to speak in the Cathedral in Oslo. The church was filled, and several thousands were assembled in the market-place outside before the service was due to begin.

Storm Troopers entered the church and placed themselves before the altar. The Bishop had been forbidden to preach. The people, however, continued part of the service and sang a hymn. Outside, they joined those already assembled in the square and sang two hymns—one of them "Safe and Sure is our God" ("A Safe Stronghold our God is still"), followed by the National Anthem. The Storm Troopers came out of the church. The people made no demonstration, and left the place, not knowing what would happen. Bishop Berggrav had been arrested.

On Easter Day, 5th April, 1942, nearly every clergyman in the country read a letter which he had sent individually to the Church Ministry, resigning his post. They gave up that part of their functions delegated to them by the State. Only about sixty pastors kept their connection with the Quisling Government. This declaration by the ministers emphasized the following points: (1) Foundation of the Church; (2) The Church and ordination; (3) Law of the brethren; (4) Home, Church and Education; (5) Church and State.

On the 16th April, Bishop Berggrav was sent to his cottage, about twenty miles from Oslo, where he is still. He is allowed to write once a week to his wife, and to receive one letter from her a week. He cooks his own meals, and is discovering the interest of domestic work. For the rest of his time he does literary work.

New leaders are at work, and feel the imprisonment of their fellows as a stimulation to carry on. All attempts at compromise fail, so long as Bishop Berggrav is not set free. Eighty clergymen have been dismissed or banished from their parishes, and eleven are in prison. The Church as a whole, however, is not treated so badly as other bodies in the country.

The contrast between the patriotic front and the few supporters of Quisling does not allow any compromise. The line of separation may divide families into two groups which do not trust each other—man against wife, parents against children. The great majority of the Norwegian people, however, have refused to compromise, and are standing up against the attempt to extinguish Christianity. The treatment of Norway has had quite another effect from what the Germans expected. The unity of the Church parties will not be forgotten in the future, and will have a profound influence on the future of Norway. We should be thankful to God for the stand His Church has taken during these years, to defend man's spiritual rights.

THOSE "FUZZY-WUZZY ANGELS"

In Papua the Christians are foremost in helping the Australians as carriers and guides. The high quality of their humanity impresses all in contact with them. They were once cannibals.

THEY NEED YOUR PRAYERS

Missionaries in Central Asia wage warfare against the "deep things of Satan." 34,000,000 people of primitive races live in this vast area. Most of them are ignorant of the Gospel and cling to deep rooted Moslem and Buddhist beliefs.

Pray that the C.A.M. missionaries may dispel this great darkness and firmly plant the Word in Central Asia.

Write to-day for Prayer Literature.

CENTRAL ASIAN MISSION

47, VICTORIA STREET, WESTMINSTER
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THE MILDMAY MOVEMENT

The Movement stands for World Evangelization carried forward on the basis of world-wide intelligence work which discovers vital needs. This means that every penny is spent wisely and all duplication is avoided.

Besides campaigns in the British Isles and on the continent, work has been undertaken in many parts of the British Empire and America. Important and vital needs discovered by survey work have and are being met in China, India, Africa, Latin America, etc., with far-reaching results, and always, where possible through existing agencies, which means economy, efficiency and a saving of overhead expenses. This foreign mission work is growing steadily.

At the Centre itself activities include philanthropic work, co-operation with the hospital, Bible Correspondence courses, evangelistic meetings, conventions, meetings for women and young people and prayer meetings. In one way or another all classes are being reached.

Through the medium of broadcasting overseas we have had, for some considerable time, the opportunity and the privilege of getting the Gospel message into the homes of hundreds of thousands of people who would never go to an organised religious meeting.

For the support of this unique Movement funds are urgently needed, and should be sent to the Hon. Treasurer, Founder's Lodge, Mildmay Centre, London, N.1.

¶ *News and Views on the World situation.*

The World To-Day—And To-Morrow

Russia.—It is not generally realized that the Indian Army Service Corps in Persia has covered over 4,000,000 miles in the past seven months, delivering direct supplies to Russia from India. This route is the longest of any of the Allies' supply lines, and runs far into the Russian zone.

General Eisenhower is said to be a man "who relies on God." He recently said to a reporter about the Chaplains: "I want you to know that they are doing a grand job in this war. The Army couldn't get along without them."

Chungking Goes to It.—The "Shoes and Socks for Soldiers Campaign" is a Go-to-it campaign started in Chungking on the sixth anniversary of war. From the word "Go—all threads in the needle holes!" Ministers' wives to washerwomen set to work, and thousands of pairs were soon completed. The patriotism of the Chinese women matches that of any of their allies. On "Women's Day," Madame Sun Yat-sen, widow of the Founder of the Chinese Republic, and sister of Madame Chiang, said: ". . . As the popular basis of China's struggle is broadened, and as greater and greater numbers of our people voluntarily throw themselves into the struggle, so our responsibility increases to extend the amount and scope of outside help to these obscure heroes, fighting for democracy throughout the world."

Dope.—The Commissioner of the Bureau of Narcotics, League of Nations, says: "Ninety per cent. of all the illicit drugs of the world are distributed by Japan. Japanese aggression here is as dangerous as its militarism. The result is the pouring of opium into China and the Far East, where drug addicts increased from 585,627 in 1936 to over 13,000,000 in 1939. What the number is now no one knows. Enormous revenues are collected from the sale of drugs. The story of Japan's effort to demoralize the whole Far East is incredible. Its whole economy is directed to flooding the world with a drug which will undermine the resistance of its victims. No more deadly threat exists to-day in a world full of deadly evils. To stamp this traffic out should be one of the first duties of the Allied nations."

Afghanistan.—The American Presbyterian Mission has been asked to send teachers to Afghanistan. A great desire for education is evident, and other Europeans may find a sphere of work here shortly.

Basic English.—It is claimed that 850 basic words cover a range equal to about 20,000 of the 60,000 English words used by good writers. The Chinese, in simplifying their language, chose 1,000 characters from 40,000. The result has been encouraging. A script was invented which enabled illiterate people to read, for example, the Gospels, after three or four weeks' tuition. The story goes that the inventors of rival systems were shut up in a room until they came to an agreement. The Laubach System for teaching illiterates, introduced by Dr. Laubach, a missionary in the Philippines, is spreading in India and other lands.

India.—Only twenty-five per cent. of the children of Christian parents in the Punjab are being educated. Hence the Church is fast becoming illiterate as its members grow up. Obviously, if sufficient time is to be given to evangelism and the *proper* instruction of members (now sadly neglected) and also to overtaking this educational problem, more men and more money, and a revision of the present distribution and activities of missionary forces, are urgently needed.

Tokyo Announces that the independence of Burma has been recognized, and that its defence now passes into Burmese hands. Ma Baw, the new Premier, has notified friendly Governments of the "independence of his country." Just so! Enemy property is to be handed over to the Burmese Government. Ma Baw has abolished English as the official language. No doubt it will be extensively used unofficially.

At the Madras Youth Council an interesting statement was made by Mr. S. Ramanathan, a Congress Party Minister in Madras. Saying that the Congress had failed, he added: "When the moment came for the Congress leaders to implement their professions, they hesitated, wavered and bargained, and finally missed a rare opportunity to win the hearts of the fighters for world freedom. Our exuberant nationalism blinded us to the realities of the international situation, and the greatest friend of India—Britain—was sent back disappointed and embittered. In justification of this strange conduct it was urged that India could not help the war effort unless she was given complete formal freedom. It was forgotten that, in form as well as content, Indian freedom very much depended on the result of the war for human freedom and our own part therein."

A Post-War Problem.—The influence of the Soviet has now become paramount in Turkistan. Changes of world significance are being pressed forward. Sinkiang is only nominally a Chinese province, and must now be considered a semi-autonomous State, under paramount Russian influence. The famous caravan routes from Siberia and Russian Turkistan pass this way. The railway to Almaata now reaches the frontier. Sinkiang is making great progress; literacy is spreading rapidly, and we hear that the province, as a whole, now has electric power, telephones, a radio system, air and road transport, films and daily newspapers. This progress is being fostered by Sheng Shih-tsai, Chairman of the Provincial Government, who is in full collaboration with the Soviet. Trade, which was being developed by America, Britain, Germany and Japan, has now ceased, and is diverted towards Russia. Russia has provided the means for the phenomenal development, and supplies of wool, cotton, furs, skins, cattle, sheep and horses are exported into Soviet Russia.

An American View.—A book under this title by Kate L. Mitchell, (John Lane 10/6 net) is an example of most pernicious misrepresentation of the British connection with India possible to imagine. The only excuse may be that it is founded on what looks like Americanized Congress propaganda.

"A Ship! A Ship!"—this story of thirteen days at sea in an open boat, the experiences of Mr. A. Donald Miller, Secretary of the Mission to Lepers, records answers to prayer which deepen faith in the supernatural foundation of our Christian belief. An article by Mr. A. Donald Miller appears on p. 350

Germany Bans Beer.—As every drop of alcohol is needed for fuel, beer has been banned in Germany, according to a statement in the *Daily Sketch*. It is difficult to imagine a Germany without beer.

Less Booze!—More Beveridge! was suggested as a good slogan for England by the Western Temperance Herald. Mr. Noel Baker, in the House of Commons, referred to the growth of vandalism in time of war. The *International Record* asks: "Is it not vandalism to give whole fields of barley to brewers?"

In Greece, the Greek Orthodox Church has been devising many ways of helping people of all classes. The poverty of the people is desperate. Practically all the population requires relief. This is not being done without considerable hardship to the Church and conflict with the Government.

Portugal.—The usual problems of dictatorship are now developing. Salazar's régime is more and more dictatorial and unpopular. The recent decrees for enrolling forced labour produced an almost revolutionary situation from end to end of Portugal. Evangelical activities forge ahead steadily. It is a work requiring great patience. Instances to hand of individual conversions give cause for encouragement. Why a great Church like the Roman Catholic should oppose personal religion baffles understanding, especially Evangelical effort in prisons. Harvests have failed in Portugal. Rye and barley are the only crops which show a fair return. There will be a condition of *more* famine in Spain and Portugal than there even is at present.

Jews help Montgomery.—The part played by Jewish enterprise, engineering and commercial, in supplying the needs of Montgomery's Army, has not yet been told. It was a Jewish engineer (from Czechoslovakia) who built the bridge over the Euphrates as a way of retreat, if needed, for the Near East armies. Twelve Jewish boys voluntarily gave up their lives in blowing up the oil installations at Tripoli. Fifty Jews captured the French Fort and protected the advance into Syria of regular British troops, and Jewish boys acted as guides to the various British columns. The tale goes of a Jewish General who organized and supervised Montgomery's supply line to the gates of Bizerta, where he died. Jewish enterprise placed 7,000 factories in Palestine at the disposal of the Empire forces, and this, too, voluntarily. In the Eighth Army, 30,000 Jews were incorporated. Every conceivable kind of equipment was provided on the spot, at the moment when it was most needed. Thousands of doctors, nurses and dentists were also supplied, and much oil transported by Jews from Haifa and Mosul. The record could be lengthened.—*The Protestant.*

¶ *We quote the following article from the September News Review, by kind permission of the Editor, in which the writer suggests that*

Stalin Bids Farewell to Anti-Christ

RUSSIA was picking up the threads of its history. Announced by Moscow Radio last week was the news that Premier Josef Stalin had permitted the re-establishment of a Supreme Church Council (the Holy Synod) and the election of a new Patriarch of all Russia.

Three Metropolitans, Sergey, Alexey and Nikolay, Archbishops of Russia's Orthodox Eastern Church, had called at the Kremlin and received Marshal Stalin's permission to convene a conclave of Bishops. After some twenty years of more or less irksome cohabitation, "Holy Russia" was bidding a last farewell to the anti-Christ.

Russians heard the news with mixed feelings. Was Stalin reverting to the seventeenth century, when a strong Church had reigned supreme in a loose State? Peter the Great, uncompromising Westernizer and architect of Russian autocracy, had abolished the patriarchate in 1700 because the Orthodox Church, headed by great Patriarch Nikon, objected to his new-fangled European ideas.

The "Holy Synod" jarred badly too, on those who were old enough to remember pre-Revolutionary days. It was as strongly the backbone of Czarist reaction as Constantine Petrovitch Pobedonostev, the Synod's chief procurator, was its incarnation.

His name meant "bearer of victory," but they called him the "Russian Torquemada," and for five decades his name was anathema to every progressive thinker in the Russian Empire. All Western institutions, he maintained, were radically bad and wholly inapplicable to Russia. Among his pet aversion were suffrage, parliamentary administration, trial by jury, freedom of the Press, secular education.

He stood for despotic power, anti-Semitism, and the traditional veneration of the people for Church ritual. Mercilessly he persecuted religious dissenters, excommunicated Count Leo Tolstoi, and generally tightened repression of education and the Press. In all this, he was acting in the name of a Holy Synod which had become an organ of the police rather than a spiritual force.

The Revolution did not hit back all at once. Lenin tolerated a Synod, and in November, 1917, allowed it to elect Tikhon Patriarch of All Russia. He was the first since Peter the Great. But in the early 1920's Lenin applied the Marxian dictum that religion was opiate for the people and proclaimed atheism for the Soviet State. The Synod did not meet again.

All teaching of religion in public schools was forbidden, parents not even allowed to teach it at home. The clergy was deprived of full civic rights, Church property was confiscated. Tikhon died in 1925, a year after his trial by the Bolsheviks. Once again Russia's 100,000,000 Orthodox Christians were left without a head. Ever since, the Church has looked on

Metropolitan Sergey as the *locum tenens* of the Patriarchal See.

Since then, much has changed in the Bolshevik State. Irreligious practices like free love, easy divorces and abortions were swept away, and family life was once more exalted. In 1937, Editor Yaroslavski, of the atheist sheet *Bezbozhnik* (*The Godless*) admitted defeat. Religion, he wrote, had survived persecution, the anti-God movement had failed. More than thirty per cent. of the people were still practising Christians. In the same year, the All-Russian census of population included a question : Do you believe in God ? Forty-eight per cent. of the people said " Yes."

Restrictions on the clergy were gradually relaxed. They were allowed to vote again. Sunday was decreed an official holiday. Even political activities by the Church were recognized, and at the recent Moscow Pan-Slav Congress, one quarter of the Russian delegation was made up of priests and bishops.

The persecution of the Church had ceased long ago when the war came to speed its emancipation. The clergy in their turn forgot about the Godless Bolsheviks, and joined in the holy war for " Mother Russia." Priests offered prayers for a Soviet victory. Many of them led guerillas. In some occupied areas the local parish church became the headquarters of resistance.

His finger ever on the pulse of the nation, Josef Stalin understood what was happening. He saw that a community might do without its Church in times of progress, but that Russia's sustained agony called for spiritual comfort which only religion could provide, and answered popular feeling before it reached a climax and others took a lead.

No believer in half measures, he banned *Bezbozhnik*, last week took the final step. The reborn Church of Russia was to become the only autonomous power within the Soviet State. Recognized was the fact that, as it had maintained a clandestine influence throughout the troublous years of the Revolution, the Church had a definite contribution to make to the life of the people.

But Stalin's move had political implications too. Like the dissolution of the Communist International, the forthcoming election of a Patriarch by an All-Russian Church Assembly meant a final falling away from the doctrines of Lenin, to whom the International was the cornerstone of the Bolshevik State. Cemented into a patriotic unity by the German onslaught, Russia was reverting to her traditional nationalism. The Patriarch of the East would again be pitted against the Pope of the West.

Likely to feel the effects first were the Orthodox Christians of the Balkan States. Long has the Vatican wooed their allegiance. Last week, Russia appeared as a more eligible suitor.

RELIGION IN RUSSIA

"The future of religion in Russia is assured," said Dr. Garbett, Archbishop of York, at a great religious meeting in Cairo on his way back from his visit to Russia. He described two services held in Moscow, at each of which there was a congregation of 10,000 people.

¶ *This world Intelligence Service is essential to ordered progress. Fuller information can be supplied by application to the Survey Department.*

Kingdoms of the World

Alexander McLeish

Jamaica lies in the tropics only 90 miles south of Cuba but with a distinctly warmer climate. Six-sevenths of the island is mountainous, Blue Mountain Peak being 7,360 feet above sea level. The density of the population is now 281 per square mile (population 1,241,420). This is three times as great as in Cuba, but only one-quarter that of Barbados.

Unique Situation. Jamaica is centrally situated, and comprises one-third of the area and one-half of the population of the British West Indies. Few islands in the world have such beauty and variety of scenery. There is no reason why it should not be happy and prosperous, with its fine mountains, rich uplands, rushing streams, golden beaches and luxuriant foliage, while its fertile soils and bounteous rainfall create ideal agricultural conditions.

Evil Legacies. Discovered in 1494 by Columbus, it remained for 161 years under the Spanish. The British régime has lasted 288 years. Its early history was dark with the doings of buccaneers, slave owners and slaves. When the slave trade was abolished, there were 319,351 slaves in Jamaica. To-day, it has a higher ratio of Africans than any other Western land. This is variously estimated up to 95 per cent., which, with the Coloured section, makes 98 per cent. of the population. There is a small group of British officials and another of planters and estate owners. The small educated Jamaican Mulatto class constitute the most powerful group in the island. Finally, there is the great Negro proletariat "hewers of wood and drawers of water"—the labouring masses, between whom and the other classes a great gulf is fixed. Superficially, race relations are good, but under the surface there is much tension. The pattern of life and the language are English in civilized centres, but in the great rural areas, where ninety per cent. of the people live, neither Anglo-Saxon nor Christian sanctions dominate. "The inner, intimate life of the countryside is still in large part African, pagan, superstitious, and undisciplined," says J. Merle Davis. Among these the basis of Christian civilization is not yet laid. Here is to be seen the evil legacy of the slave days.

Prevailing Poverty. J. Merle Davis says: "The depressed living standards, low wage levels and unemployment which exist cannot be blamed upon a lack of natural resources, but rather upon the poor distribution of land, its sequestration in great estates, excessive dependence on export products, lack of diversified agriculture and industries, bad housing, waste of leisure time, illiteracy, low vitality, malnutrition, concubinage, illegitimacy and superstition." In fact the root of the evil is in human greed, folly and sin.

Labour Conditions. Sugar supports 10 per cent. of the population and banana growing 25 per cent. Conditions of work have been

slowly improving, especially on the big sugar estates. Capital is needed for sugar production, but banana growing is the small man's export crop. Labour wages have not kept pace with the rise in cost of living ; hence the great majority of the people suffer from malnutrition. Other causes for this are given as over-large families and illegitimacy. The bad housing conditions—slums and barracks—are relics of the old bad days. Not only sanitation and health, but moral conditions become impossible in such circumstances. This is the background in which the Church carries on its difficult task in Jamaica.

Christian Progress. For 50 years Jamaica has been considered "evangelized," but the actual conditions of life for the vast majority are very far from being even approximately Christian. Yet the figures look formidable, and if numerical provision were the measure of spiritual power, there would be no problems. What are these figures ?

1,200 organized Churches.
400 ordained ministers (200 missionaries).
1,000 other workers.
150,000 baptized members.
425,000 adherents.
100,000 children in 850 Sunday Schools.
90,000 day scholars in 500 day schools

This represents approximately the existing situation in a population of one-and-a-quarter million, after nearly two centuries of missionary work.

A Difficult Environment. The economic environment of the Churches depends on the general economic conditions. Bananas and sugar are the two chief exports, the latter being a seasonal industry. The island imports most of its manufactured products and much of its staple foodstuffs. The old slave conditions have left a bad cultural and social heritage. Most motives which lead to self-respect, and hence to self-support, are absent. Family life is weak, illegitimacy excessive (71.6 per cent.), school facilities poor, and the Church membership confined to the respectable middle class. The many irresponsible religious sects make a greater appeal to the bulk of under-privileged folk. Churches and chapels are plentiful enough, but suffer from belonging to a multiplicity of denominations, leading to injurious overlapping. Old African secret cults continue to thrive. Strong underground forces of evil exist, and modern secularism is making it difficult for the Churches to retain their hold over youth.

Undeveloped Resources. One half of the Churches are self-supporting and with more effort the rest could easily be so. Great possibilities are latent in the better use of the land, of now wasted leisure, and in the producing of their own foodstuffs. The Church, too, is the most powerful factor in Jamaican life, and by using its largely undeveloped educational and leadership position and by developing its spiritual resources, could create a new Jamaica.

Conclusion. A growing concern to improve conditions exists, and Government is becoming increasingly active in every sphere. Relief organizations, co-operatives, welfare organizations and Church workshops and farms are all tackling the problem. Church leaders

have a great opportunity, and missionary specialists could do much to direct the continuing task of evangelism and the building up of a sound Christian life and activity. There is no reason to be pessimistic, but there is undoubtedly a great and serious challenge.

The Bahama Islands lie north of Cuba and west of Florida. Only twenty of the 3,090 islands, islets and rocks are inhabited. These low-lying islands, with their stretches of green, bordered by white beaches or lines of surf, present an attractive prospect to the visitor. The majority of the 71,000 inhabitants are Coloured. Whites form one-sixth of the population, a high proportion for the West Indies, due to large numbers of descendants of old-time buccaneers and loyalists from the Southern States. The Coloured people are mostly descendants of the slaves whom the loyalists brought with them. One-third of the entire population lives on New Providence Island (60 square miles) of which Nassau is the capital.

A Tourist Paradise. Export crops from the islands have had a sad history. In the early days cotton failed, later the great sponge industry badly declined owing to disease, competition nearly killed the sisal industry, import duties in the States greatly reduced the tomato trade which went to Canada. Hence the winter tourist traffic from the States, which before the outbreak of war annually brought £1,000,000 to the islands, had become the mainstay of the Colony. Since the war began, the revival of the sisal industry and emigration of labour have brought a measure of prosperity. There is almost daily communication by sea and air between Miami (Florida) and Nassau, a distance of 187 miles. Motor-boat services connect the islands.

Christian Community. Nominally the islands are Christian. Out of the population of 71,000 as many as 60,000 are reported as attached to some denomination. Five Protestant denominations report 16,000 members and 32,000 of a total community. The Roman Catholic Church has doubled in the last ten years and numbers about 7,800. The Baptists form half of the Protestant constituency, the majority of the remainder belonging to the Diocese of Nassau. The Methodist Churches comprise 4,000. Buccaneers, slave owners and slaves made an unpropitious beginning for the Church and the low state of religious life is the great problem of the Churches.

The Leeward Islands form the northernmost part of the Lesser Antilles and are divided by the 30-mile-wide Anegada Passage. To the north-west of this lie the 32 Virgin islands and to the south-east the other three presidencies of Antigua, St. Christopher-Nevis and Montserrat. The population of 97,644 gives an average of 231 to the square mile.

Appearance. The Virgin islands belong to the limestone covered formation characteristic of the Greater Antilles. Some possess rugged barren mountain crests. The other groups have the ancient volcanic foundation of the Lesser Antilles overlaid by white calcareous rocks. Cones and extinct volcanoes predominate. Montserrat, as its name indicates, is a rugged, deeply ravined island.

Antigua (Chief town St. John), is the largest island and has a mean temperature of 80° and a rainfall of about 50 inches. With its dependencies, Barbuda and Redonda, it has a population of 39,000 and a density of 228. Whites form 4 per cent., Negroes 83 per cent. and the rest are mixed. This island was settled by British Colonists from St. Christopher in 1632. The Careb Indians nearly devastated it in 1640, and trouble with the French only ended in 1793. Sugar and sea-island cotton are the main products. Most food is grown locally. Housing is fair. A certain amount of unemployment exists which is being met by a land-settlement scheme.

St. Christopher-Nevis. Here also the main industries are sugar, molasses and sea-island cotton. On St. Christopher the population is chiefly composed of agricultural labourers. On the other islands small proprietors predominate. Housing conditions are not good and wages are low. Among the population of 38,000 the density is 250 to the square mile. St. Christopher has the highest White population (4.6 per cent.) ; Nevis the largest Negro group (86.5 per cent.) ; and Anquilla, the highest mixed group (25.2 per cent.) in this Presidency.

Montserrat has a population of 13,000, only one per cent. of which is White ; 78 per cent. is Negro and the remainder mixed. Its density of 406 is very high, but as most of the people are small proprietors and share-croppers there is no serious unemployment problem. Housing is fairly satisfactory. Sea-cotton is the principle crop, tomatoes for Canada and lime-juice rank next.

The Virgin Islands are probably best known, but have a population of only 6,700 and a small density of 100. Only one per cent. of this population are White ; three-quarters are Negroes. The chief export is beef-cattle. Cotton here has suffered from pests, but there is no great unemployment problem as the majority of the people are small proprietors and fishermen. Housing is relatively good.

Christian Progress. The population of the islands is nominally Christian, the majority belonging equally to the Anglican Diocese and the Methodist Church. The Moravians form a strong group. The remainder are split up under ten other denominations, largely of American origin. There are 220 organized Churches, with probably 200 ordained ministers, of whom half are missionaries. In addition, there are probably about 400 other workers. So far as can be ascertained, the Churches claim a membership of 50,000, out of a total population of nearly 100,000. The remainder are classed as adherents of the various Christian communities, including the Roman Catholic. Education is to a large extent in the care of the denominations. In spite of all this activity there are the usual problems associated with a large nominal Christian community. The future progress of the islands is largely dependent on the Churches, but there is here also a clamant need of a deep spiritual awakening.

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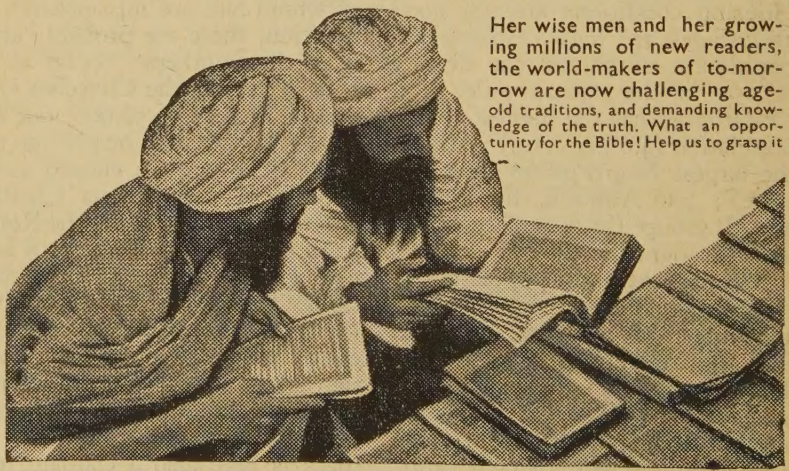

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The Rev. R. H. Belton's experiences as a minister have led him to write on his present theme.

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